

Tran Lanning

A TREATISE
Of Mentall Prayer.

WITH ANOTHER
Of the Presence of God.

Composed by the R. Fa. AL-
FONSVS RODRIGVEZ, of the
Society of IESVS.

AND

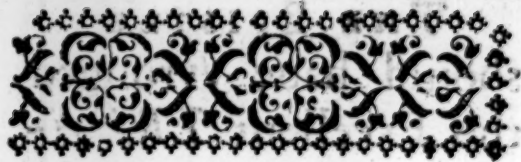
*Translated out of the Spanish,
into English.*



Permissu Superiorum, 1627.

For the Clerk





TO THE
RIGHT REVEREND
LADY ABBESSE

*Of the English Religious
Dames, of the Order of
S. Benet in Gant.*

MADAME,
Since by
the instinct
of *Nature*;
all things acknowvledge
the *Fountayne*, vvhence
originally they flowv : I
★ 2 should

THE EPISTLE
should haue vvronged
this Excellent **TREA-**
TISE, had I directed the
same , into any other ,
then your **LADIS-**
HIPPS Hands , from
vvhome I first receaued
it ; and to vvhome, by
the **TRANSLA-**
TOURS *Intention* , and
for many other respects ,
it is singularly due .

And although, this be
but a small *Part* , or one
single *Tracte* only , of
the admirable **VVO R-**
KES of the *Authour*; yet
hath

DEDICATORY.

hath it byn iudged fit, to
be published alone; to
the end the pious *Reader*
may not be deprivied of
so *Excellent* a *Treasure*,
vntill the *UUhole* may
come to light. And I
doubt not, but that the
printing of this, vvilbe
no small *Motive* to the
UUorthy *TRANSLATOR*, to go for-
vvard vvith the rest; see-
ing his former *Deuout*
Labours, in furthering of
Spiritual *Matters*, are
highly esteemed, & ho-
noured

THE EPISTLE

noured by all pious, and
vnpartiall Readers ther-
of.

In this Treatise (*M A-
D A M E*) may the De-
uout *Contemplant*, read
vwithout *V Uearinesse*, &
repeat vwithout *Tedious-
nesse*; sucking euermore
from hence, most svveet
Delightes of Diuine Cō-
fort; the vvhich do so fa-
tiate, as they procure also
nevv *Appetite*, in those,
vvhoe addict themselues
to the practice of *MEN-
T A L P R A Y E R*.

For,

DEDICATORY.

For, amongst all the
Spiritwall B O O K E S,
 novv extant, I knowv not
 any one, more generally
Applauded, or account-
 ed more *Necessary*, for
 such, as attend to the de-
 vout Exercise of *Prayer*,
 then this: The *A U-*
THOR vvherof, ha-
 ving byn not only tray-
 ned vp, all his life tyme,
 in the *Schoole* of *VER-*
TUE; but also, one of
 the most expert *Mai-*
sters of *S P I R I T*, that
 are knowvne, at this day,

THE EPISTLE
in the Christian vworld.

Vnto this *Tracte* of
MENTAL PRAYER, haue I adioyned an-
other more brieft, *Of the*
Presence of God, made by
the same *AVTHOR*.
For, as these two pious
Exercises, haue such de-
pendance one of the o-
ther, that they cannot be
separated in *Practice*: So
was it thought conue-
nient, to combine them
together in one *Booke*;
that the same might be
more entirely *usefull*,
for

DEDICATORY.

for the arriuing vnto a
true, and perfect *Spirit* of
Deuotion, & *Union* vvith
God.

I vvill not enter into
further *Discourse*, in pray-
se heerof; as vvell, not to
be ouer-tedious to your
LADISHITPE; as
not to hinder you from
enioying the svveet *Con-
tent*, vvhich you vvill (no
doubt) receaue, by the
Perusall. As for the small
Paines, I may haue taken
in the publishing of it,
the *Benefit* vvhich many
soules

THE EPISTLE

soules vwill reape heere-
by, shalbe my *Comfort*;
and my poore *Prayers*
shall euer be attending
You, for the perpetuall
Increase of your spiritu-
all *Happines*: Whereof
I humbly beseech You,
to make him Partaker,
vwho hath dedicated
Himselfe, to remayne
euer,

Your La^r. deuoted
Seruant.

I. W.



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Of



Of Mentall Prayer.

C H A P. I.

*Of the Value, and Excellency
of Prayer.*

TH E glorious Apo-
stle, and Euangelist
S. Iohn, in the fifth,
& eight Chapters of
his *Apocalyps*, doth
well declare the va-
lue and excellency of
Prayer, and sayth: That the Angell stood
before the Altar and held an Incensary of Gold
in his hand; and that a great quantity of In-
cense was giuen to him, which were the Pray-
ers of the Saints; to the end, that he might
offer them vp before the Altar of Gold, which
stood before the Throne of God: and that the
smoke of that Incense, did ascend, from the
A hand

3 Fa. *Alfonſus Rodriguez*
band of that Angell, into the preſence of God.

Chryſ. ho.
23. ſuper
Matth in
opere im-
perfect.

S. Chryſoſtome ſpeaking vpon this place ſayth: Hereby you may diſcerne how high & pretious a thing Prayer is, ſince it alone, is compared in holy Scripture to *Thymiama*, which was a confection of Incenſe, and other things, moſt odoriferouſly fragrant. Becauſe, as *Thymiama*, being well compounded, and framed, did extraordinarily delight me by the odour of it; ſo that Prayer, which is made, as it ought, is very ſweet and and pleaſing to Almighty God; and doth delight and recreate the holy Angells, and all the other Cittizens of Heauen. In ſuch ſorte, as that *S. Iohn* ſayth, They haue in their hands, as it were ſo many pomanders of admirable odour, which are the Prayers of the Saints; wherunto they do very often apply their moſt pure ſent, (to ſpeake after the manner of men) that ſo they may enioy this moſt ſweet ſmell: *Habentes ſinguli, Phialas aureas, plenas odoramentorum, qua ſunt orationes Sanctorum.*

Guiller.
Paris. in
ſua Rbeto.
diui. c. 4.

Aug. in
tract. de
miſericor.
Tom. 10.

S. Auguſtine ſpeaking of Prayer ſaith: *Quid eſt oratione clarior? quid vita noſtra utilius? quid animo dulcius? quid in tota noſtra*

nostra religione sublimius? What thing
is there more excellent? What more
profitable? what more delightful, and
sweet? what more sublyme, and high
in all our Christian Religion, then
Prayer? *S. Gregory of Nice.* sayth the

same: *Nihil ex his, quæ per hanc vitam co-*
luntur & in precio sunt, oratione præstat. *Greg. Nis.*
sen. de orat.
Domini.

S. Bernard sayth, That although it
be certaine, that the Angells do very
ordinarily assist the seruants of God
with their inuisible presence, so to de-
liuer them from the fraudes & sleights
of the Enemy, and to set forward their
desires of seruing God, with greater
seruour: Yet much more assistance do
those Angelicall spirits giue, when we
imploy our selues, in making Prayer.

Ber. ser. 7.
super Câr.
& Ep. 78.

And he bringeth to this purpose, many
places of Holy Scripture; as that of the
Psalmist, *In conspectu Angelorum psallam*
tibi: I will praise thee, in the presence
of the Angells. *Praueniunt Principes con-*
iuncti psallentibus, in medio iuencularum
sympanistrarum; which he also declareth
of the Angells, who associate them-
selues to such as pray. And that also, *Tob. 12.*
which the Angell said to Tobias: *When*

α

α

α

α

α

α

α

α

α

α

α

α

α

α

α

α

α

α

α

4 Fa. *Alfonſus Rodrigutz*

*Hilar. can.
36. in Mat.*

thou didſt pray with tears, I offered vp thy Prayers to God. For when the Prayer iſſueth out of his mouth who maketh it, iuſt then, do the Angells, who are preſet, offer it vp to God. *S. Hilary* ſayth the ſame thing: *Angeli preſunt fidelium orationibus, & eas quotidie Deo offerunt.* So that when we be in Prayer, we are inuironed, and circled in by Angells; & our ſelues are alſo doing the office of Angells; and we are practiſing, and exerciſing our ſelues in that, which hereafter we are to do continually in Heauen, and that is, to bleſſe & praiſe our Lord. And for this cauſe, we are particularly fauoured, and beloued by the Angells, as being their Companions now, & being alſo expected to be ſo hereafter; filling vp thoſe ſeates, which grew empty, by the fall of their fellowes.

*Chryſ. lib.
2. de oran-
do Deum.*

S. Chryſoſtome, treating of the excellency of Prayer, and being deſirous to expreſſe the greatneſſe of it, ſayth: That one of the higheſt greatneſſes which did occur to be expreſſed by him, was this, That whoſoeuer maketh Prayer, doth conſer, and treat with God him-
ſelfe:

selfe: Considera quanta est tibi concessa felicitas, quanta gloria attributa, orationibus fabulari cum Deo; cum Christo miscere colloquia; optare quod velis; quod desideras postulare. Consider the dignity, & the glory to which our Lord hath exalted thee, in that he hath giuen thee power, to treat and conuerse with him; to haue conuersation, & speach of intercourse with Iesus Christ; to desire what thou wilt, and to aske what thou desyrest. There is no tongue (sayth he) which can a-riue to declare of how great dignity, & height, this treating and conuersing is, with Almighty God; and of how great vse and profit to vs. For if they, who haue their ordinary conuersation here on earth, with wise and prudent men, do feeble much profit in short tyme; & it growes quickly to be knowne, that they are much improved in wisdom, & knowledge; & if they, who hold familiarity with vertuous men, do sucke of that vertue into themselues, (as the Prouerbe doth thus expresse) Conuerse with good men, & thy selfe wilt growe to be one of them; what shall become of such persons, as conuerse & treat, in frequent, & familiar

Psa. 33.

manner, with Almighty God? *Accedite ad Deum & illuminamini*. What light, & knowledge, what benefits and benedictions, will they receave by such cōversation, and communication as this?

Chrysof.

ho. ut orat.

& super

illud Pl 7.

Confite-

bor Do-

mino se-

cundum

Iustitiam

eius.

And so S. Chrysostome sayth: That there is nothing, which maketh vs so much growe in vertue, as much Prayer, and frequent conuersation with Almighty God. For thus the hart of man, growes to be truly generous, and to haue the things of this world in great cōtempt; and to raise himselfe aboue them all; and to vnite, and transforme himselfe, after a certaine manner, into God; and to become, in fine, a spirituall person, and a Saint.

CHAP. II.

*Of the great Necessity, which we haue
of Prayer.*

HOW necessary Prayer is for vs, we haue inough, & inough experience. I would to God (it he were so pleased,) that we had not so much. Now, since man is so full of need of

Gods fauour, in respect that he is subiect to the taking of so many falls; and that he is inuironed by so many, and so fierce enemyes; and laboureth vnder the want of so many things, which belong as well to the soule as the body; there remaines no other remedy for him, but euer to be resorting to God; beseeching him, with his whole hart, to be fauourable to him, and that he will help him out of all his dangers, & necessities, according to that which King *Iosaphat* said (whē he found himself hem'd in by his enemyes:) *Cū ignoremus quid agere debeamus, hoc solum habemus residui, vt oculos nostros dirigamus ad te.* Since we are so weake, since we are so poore, and needy, and know not which way to turne our selues, we haue no other remedy, but onely to cast vp our eyes to God, and with our harts to beg of him, those things wherof we are in so great neede. And so Pope *Celestine*, in one of his Decretall Epistles, to teach the importance of Prayer, speaketh thus; I know not what better thing to say to you, then that which *Zozimus* my Predecessour sayd, *Quod est tempus, in quo*

1. Paral.

10. 2.

Celest. ca.

9. contra

Pelagium.

eius auxilio non indigemus? in omnibus igitur rebus, causis, & negotijs, exorandus est Protector Deus. What tyme is there, wherein we haue not necessity of the help of God? There is no such tyme. If that be so, then are we, at all tymes, and in all occasions, and in all assayres, to resort to God by Prayer, with desyre that he will protect vs. *Superbū est enim, vt humana natura aliquid de se prafumat.* For a great pride it is, that a trayle and miserable man, should presume any litle vpon himselfe.

8. Th. 2. 2. S. Thomas proues the necessity of
 q. 81. ar. 2. Prayer, by a very solide, and substan-
 Damasc. l. tiall reason; and it is the doctrine of the
 3. fil. ei ca. Saints Damascen, Augustine, Basill, Chry-
 24. Aug. sostome, and Gregory. These Saints de-
 l. 2. de ser. clare, that the things which God, by
 Domini cap. 7. & his diuine wisdom and disposition, did
 ser. 230. de determine, from all Eternity, to giue to
 1. mp. soules; he would impart in time, by
 Basilius in meanes of Prayer; and that by this mea-
 lul. mart. nes, he had resolved vpon the redresse,
 Chrys. ho. the conuersion, and the saluation of
 30. in Ge- many soules; and vpon the progresse,
 8. sm. Gre. and perfection of many others: in such
 l. 1. dial. sort, that as God disposed and deter-
 8. 8. mined,

mined, that by meanes of marriage, mankind should be multiplyed ; and that by plowing, and sowing, & cultivating the ground otherwise, there should grow abundance of bread, and wine, and other fruits of the earth ; and that, by meanes of Artificers, and materialls, houses, and buildings should be erected : So did he also ordayne to worke great effects in the world, and to communicate many graces & gifts to soules, by this meanes of Prayer. And so did Christ our Redeemer assure vs, in the Ghospell: *Petite & dabitur vobis, quærite & inuenietis, pulsate & aperietur vobis : Matt. 7. omnis enim qui petit, accipit, & qui quatit, inuenit, & pulsantis aperitur.* Aske and it shalbe giuen, seeke and you shall finde, knock and it shalbe opened vnto you : for he who asketh receyueh, he who seeketh findeth, & to him who knocketh, it shalbe opened.

So that Prayer, is the meanes & mai-ster-conduit, wherby our Lord wilbe pleased to releiue our necessities, to enrich our pouerty ; & to replenish vs with benedictions and graces. Wherby we see well, the great necessity which

we

we haue of frequenting *Prayer*. And ſo the Saints do frame, a very fit compariſon, when they affirme, that *Prayer* is as a *chayne* of Gold, one end wherof is hooked vp in heauen, & the other end reacheth downe to the earth; and that, by this *chayne*, all celeftiall graces, are deriued, and drawne downe to vs; and by the ſame, our ſelues aſcend, & moue vp to God. And we may alſo ſay, that this is a kind of *Iacobs Ladder*, which reacheth from heauen to earth; and wherby the Angells do aſcend, and deſcend.

Gen. 28.

11.

Aug ſer.
216.

*Aug exhort. de ſalutari-
bus moni-
tis ad quẽ-
dam Com-
mitem ca.*
28.

Nilus ca.

95. de orat.

in bib. 88.

PP. 10. 3.

The glorious *S. Auguſtine* ſayth, that *Prayer* is the *Key of Heauen*, which is made, to open all the gates therof; and of all thoſe coffers which are full of the treasures of God, without excepting any one. *Oratio iuſti, clauis eſt cali: aſcendit precatio, & deſcendit Dei miſeratio.* And els where he ſayth: That looke what breade is to the body, that very thing is *Prayer* to the ſoule: *Sicut ex carnalibus eſcis aſitur caro, ita ex diuinis elo-
95. de orat. quis & orationibus, interior homo nutritur,
in bib. 88. & paſcitur.* And the ſame is affirmed, by the holy Martyr, & Abbot *Nilus*.

One of the moſt principall conſiderations,

derations, wherby the Saintes declare the value, and estimation which we ought to make of Prayer, on the one side; and on the other, the great necessity which we haue therof; is, because Prayer, is a very principall, and efficacious meanes, to order and addresse our life, and to explyne, or ouercome all those difficultyes, which may offer themselves to vs, in the way of vertue. And so they say, that vpon it, depends the gouernment of our life; & that when Prayer is well made, the life is well led; and that when Prayer is discomposed, the life groweth also into disorder. *Re-ctè nouit viuere, qui rectè nouit orare*, sayth S. Augustine. He knoweth how to liue well, who knoweth how to pray wel.

*Aug. ho:
4. ex 130.
quæ eius
nomine
circumf.*

And S. Iohn Climacus sayth, that a seruant of God deliuered a memorable speach to him; and it was this. By the very beginning of the morning, I do already know, what kind of dayes worke, it will be; Giuing to vnderstand therby, that if he complied well with his Prayer, in the morning, all the rest would succeed well; and so, that it would fall contrarily out, if either he did not comply with it at all, or els did it not so well,
as be

Climacus.

as he could. And the same rule holds, with all the rest of a mans life. Our selues do take daily experiment herof; so that when we make our Prayer well, we go so well in order, so cheerfull, & so full of good purposes and desires, that it is to make one wonder; and contrariwise, if we take no care of our Prayer, all the good which we had gotten, is in the way to be lost.

Bonaue.
de progres.
religionis.
ca. 7.

S. Bonauenture sayth: *Sine isto studio, omnis religio est arida, imperfecta, & adruina promptior.* By not resorting to Praier all goes backward, and by and by comes in tepidity; and then by litle and litle, the soule begins to grow weake and to wither, and to loose that vigor, and breath, which it had before. And then, I know not how, those holy purposes and first thoughts, grow to vanish; and then begin to awake, and reuiue all our passions. Soone after, will a man finde himselfe, to become much inclined to vayne mirth, and to talking and laughing, and passing away tyme idly, and such other vanities as those; and that which is worse, the appetite of vayne glory is reuiued, and

and the appetite of ambition , & such
other things , as formerly seemed to
haue beene dead.

The Abbot Nilus sayth, That Praier
is to be the glasse of the religious man,
and in this glasse, are we to view and
renew our selues daily , & that at lea-
sure , that so we may come to see and
know our faults, & to be remouing such
deformities, as we shall discouer in our
selues. And in this glasse also , are we
to behold and consider , the vertues
which shine in Christ our Lord; to the
end that we may go adorning, & beau-
tifying our soules , by the contempla-
tion therof.

The glorious S. Francis was wont
to say, *Gratia orationis, viro religioso maxi-* Lib. 1. Com-
mè desideranda est: nullus enim sine ea, in Dei seruitu p.
seruio, fructus sperari potest. One of the 1. hist. Mi-
things, which the religious man were ser. 1. 7.
to desyre most , is the grace or giift of
Prayer: forasmuch as without it, no
fruit or profit can be hoped for, and by
it we may hope for any thing. S. Thomas S. Tho. p.
of Aquine, amongst many other graue list. S. Do-
sentences which are related as from his manici li.
mouth, in the history of his life, was 3. 6. 37.
wont

wont to say, That a religious man, without Prayer, was like a souldier, sent vnarmed into a battayle.

*Tho. de
Villa noua
ca. 13. vitæ
suc.
Note.*

That holy Archbishop of Valencia, Thomas de Villanousa said, that Prayer was like naturall heate in a mans stomack, without which it was impossible for the naturall life to preferue it selfe, or,

- » that meate should do it any good ; but
- » with that, any meat is digested & concocted well, and the man is well nourished, and all the parts of the body are supplied with vertue and strength, for the performance of al their operations :
- » So, sayth he, without Prayer, the spirituall life of man cannot be conserued,
- » but with Prayer it may . For by Prayer the soule is refreshed, and the spirit gets strength, for all the Actions, and Obediences which it is to performe ; and
- » against all troubles , and difficultyes which it is to vndergoe. By the helpe
- » of Prayer , all these things grow to be digested, and made passable, & prooue
- » good blood for the soule .

Finally , if we make that vse of Prayer which we ought, we shall find therein, full remedy of all our infirmities

tyes, and meanes to conserue vs in Religion and vertue; for if perhaps you forget your selues in point of Obedience, & obseruation of your Rules; if you begin to take certaine little libertyes; if that passiō which you are most subiect to, should resume a litle life, & reffourish; by laying hold vpon the help of Prayer, all these inconueniences, will with the fauour of our Lord, be soone checked, & stayed. And if by chance, you grow negligent, euen in the vse of Prayer it selfe, and should consent to some tepidityes therein; yet, by meanes of the selfe same Prayer, you are to procure the remedy, and to returne into your selues. We are furnished by Prayer, against all kind of inconueniences, yea and euen against the defects of Prayer it selfe. And therefore they do very well compare Prayer, who say, *That it is as the hand to the body, which is both an instrument* Note, *for the whole body, and for it selfe also.* For the hand laboureth, to the end that the whole body, may be susteyned, & for all things which are necessary eyther to the body or the soule; and so it doth also labour for it selfe. For if the hand be

be sore, the hand cureth the hand; if the hand be fowle, it washeth it; if it be cold, it warmeth it; in fine, the hand is fit for all things: and iust so it is, in the case of Prayer.

CHAP. III.

That we are much bound to God, for hauing made that thinge so easy to vs, which on the one side is so Excellent, and on the other so Necessary.

IT is but reason that we consider, & ponder here, the great, and singuler fauour which our Lord God hath done vs, in ordayning, that Prayer, being in it selfe a thing so excellent, and so high, and being yet so very necessary, forasmuch as concerneth vs; he hath yet withall, made it so easy, as to place it in the hand, or power of vs all; & we may vse it, at all tymes, and in all places, if we be disposed. *Apud me oratio, Deo vita mea:* Prayer is at hand with me; to the end I may make it to my God, who giues me life, sayth the Prophet *Dauid*. Those gates of the mercy of God, are neuer shut, but they stand

stand open to all; and at all tymes, we shall euer find him at leasure, and desirous to shew vs fauour, yea and euen solliciting vs, to aske it of him.

It is an excellent consideration, which is vsually brought to this purpose. If Almighty God should giue leaue, for once only in the Moneth, that all such as would, might enter into his presence to speake with him; and that then, he would giue them glad and gratefull audience, & would grant their suites: without doubt, it ought to be highly esteemed, since it would be highly esteemed if any temporall King should offer it. But then how much more is it fit, that we value it, as we ought, comming from the hand of God: especially since he offreth it, and inuiteth vs to it, not only for once in the moneth, but for euery day, yea and many tymes in the same day.

Vespere, & mane, & meridie, narrabo, & annuntiabo, & exaudiet vocem meam, sayth Psal. 54.
18.

the Prophet imbracing all tymes, by this speech of his. At night, in the morning, at mid-day, and in the euening, I will relate, & represent my troubles &

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my miseries to Almighty God: & I am full of confidence, that whersoeuer & whensoever I shall resort to him, he will heare me, & do me fauour. God is not weary to haue vs aske of him, as mē vse to be: because he growes not poore by giuing, as they vse to do. For man how much more he giueth to another, so much the lesse remaines to himselfe, so that he takes from himselfe, what he giues to them, and he impouerisheth himselfe, asmuch as he enricheth them.

And from hence it is, that men grow weary and disgusted, when they are pestered with suiters; and if they giue twice, or thrice, with a good will, they will yet be weary, against the next tyme, and cyther they giue no more, or els they do it, in such a fashion, as that it may be the last. But God as the

Ad Rom.
10. 12.

Apostle S. Paul sayth, *Est diues in omnes qui inuocant illum*: he is infinitely rich, & since he growes not poore by giuing, he is not disgusted & growes not weary in being asked, although all the world in euery minut of time shold be making suites. For he is rich towards all, & desires to enrich vs all, without leauing

to be as rich as he was before. And as his riches are infinite, so also his mercy is infinite towards the redresse of all the miseryes of vs all. And he desires, that we should beg often, and that we should euer be resorting to him.

It is reason therefore, that we acknowledge, and shew all gratitude, for so great a benefit and fauour; and that we serue our selues well, of such a large and profitable leaue; procuring to be very assiduous, in the vse of Prayer. For, as *S. Augustine* sayth, vpon these words, *Benedictus Deus qui nō amouit orationem meam & misericordiam suam à me*: you may hold for certaine, that if our Lord do not take the vse of Prayer from you, as litle will he take from you his Mercy. To the end therefore, that our Lord may not deuide his Mercy from vs; let vs procure that we neuer leaue the vse of Prayer, nor deuide it from our selues.

CHAP. IV.

Of two Kinds of Mentall Prayer.

LEAVING a part *Vocall Prayer*; which is an Exercise so holy, & so

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1. Cor. 14.

Dionys. l.
2. de Diuin.
nominib.

Apoc. 2.
37.

much frequented by the Church of God, I will now, only treat of that, which is *Mentall*, wherof *S. Paul* the Apostle speakes, when he writes to the *Corinthians*; *Orabo spiritu, orabo & mente*; *psallā spiritu, psallam & mente*. I will pray, I will sing, and I will cry out, with my spirit, and with my hart. Two Kinds there are of *Mentall Prayer*. The one is common, and plaine; the other is most especiall, extraordinary, and of particular priuiledge, with indeed may be said rather to be receiued, thē to be offered, or made; for so those anciēt Saints, who were well versed in *Prayer*, did vse to expresse themselves. *S. Dionysius* the *Areopagite*, sayth of his Maister *Hierotheus*, *Quod erat patiens diuina*: Wherby he meant to say, that he did not so much operate, as receaue that, which was giuen him by Almighty God.

There is a very great difference, betweene these two kinds of *Prayer*. For the former, may be taught, in some sort, by wordes; but we are not able to teach the later, because wordes are not able to declare it. *Quia nemo scit, nisi qui accipit*. It is a kind of *hidden Manna*, wherof

wherof no body knoweth, what it is, but he who tastes it. Yea, and euen he, cannot declare how it is, neither doth himselfe vnderstand, how it growes. *Cassian* notes very well, and brings for this purpose, a sentence of *S. Antony* the Abbot, which he calleth celestially, & diuine; *Diuina, celestis, & plusquā humana sententia : Non est perfecta oratio, in qua se Monachus, vel hoc ipsum quod orat, intelligit.* It is no perfect Prayer (saith this Saint) when one remembreth himself, or vnderstandeth exactly what he prayeth. This high, and sublime, rich Kind of Prayer, doth not permit to him who prayes, that he consider then, what he is performing; nor, that he make reflection vpon what he is doing, or (to speake more properly) what he is, not so much doing, as suffering.

*Cassian.
collat. 9.
Abbatis
Isaac. c. 3.*

As heere below it happeneth many tymes, that a man wilbe so absorpt, & inebriated (as it were) with a businesse, that he remembers not himselfe, nor considers, where he is; nor makes reflection vpon what he thinkes; nor obserues, in what sort he thinks it. And iust so, in this perfect Kind of Prayer, a

Note.

man is so taken, and absorbed in God, that he remembers not himselfe, nor knowes not how that it, nor by what way it comes, nor by what way it goes; nor cares he then, for any Inventions, nor Preambles, nor Points; nor considers he whether this, or that, be fit to follow, in his Prayer. This arrived to the foresaid *S. Anthony*, by the relation of *Cassian*, who put himselfe to Prayer in the evening, and continued therein, till the Sunne, of the day following, stricke his eyes; and he complained of that Sun, for rising so early, and taking from him, that other light, which our Lord, interiorly bestowed vpon him.

*Bern. in
ser. in Do-
minicam
infra octa.
Epiphan.*

S. Bernard sayth of this Kind of Prayer: *Rara hora, & brevis mora*. This howe comes but seldome, and when it comes, the tyme seemes short, wherein it lasts. For how long soeuer it be, it seemes to haue passed, as soone as a breath of wind would do. *S. Augustine* feeling this kind of Prayer in himselfe, sayth thus to God: *Alquando incommittis me in affectum, multum inasitatum, introrsus, ad nescio quam dulcedinem, qua si percipia-*

*Aug. Conf.
lib. 10.
cap. 40.*

tur in me, nescio quid erit, quod vita ista non erit. Sometimes thou drawest me, into an interior, & most vnusuall affection of mind; to a sweetnes which is beyōd all expression; and which, if it might be continued and perfected in me, I know not what that felicity might be, which would not be conteyned, in such a life as this.

In this most speciall kind of Prayer, and Contemplation, S. Bernard placeth Notes three degrees. The first, he compareth to Eating, the second to Drinking (which is done with more facility & delight then Eating, for there is no trouble in the chewing) and the third, in being Inebriated. And he brings to this purpose, that of the Spouse in the *Cantic.* 9.
Cantic. 9. *Cles, Comedite amici, & bibite, & inebriamini charissimi.* He sayth first, come Eat; secondly, come and Drinke; and thirdly, come and Inebriate your selues, with this Loue. This last, is the most perfect; And this, is rather to receaue, then to impart. Sometimes the Gardiner drawes the water, out of the Well, by the strength of this armes; and sometymes, whilst he holds his hands, one by the
B 4 other

other, comes a *shower* frō heauen, which
sincks into, and softens the earth; & the
Gardiner hath then no more to do, but
to let it come, and to addresse it to the
roote of those trees, to th'end that they
may bring forth fruite.

So it is, with these two Kinds of
Prayer. For the one of them, is sought
with industry, being yet assisted by
Gods grace; but the other is ready made
to the hand. In the first, thou goest la-
bouring, and begging, and feeding v-
pon that very beggery. But the second,
doth furnish thee, with a full table,
which God himselte, hath prepared for
thee, to free thee from all hunger; a ta-
ble, tull of riches and abundance: *Intro-*
duxit me Rex in cellaria sua, sayth the
Spouse; And *Isay* the Prophet, sayth :
Latifcabo eos, in domo orationis meae : I will
recreate and regale them, in the house of my
Prayer.

Cant. 1. 3.

Isa. 56. 7.

This Kind of *Prayer*, is a most parti-
cular giift of God, which he bestow-
eth vpō whome it pleaseth him. Som-
tymes, in payment of those seruices,
which they haue done him; and of the
much, which they haue mortified the-
selues,

selues, and suffered for his loue. And sometymes agayne, without any relation to any precedent merits of theirs. For, in fine, it is a most free, and liberall grace of his owne; and he communicates it, to whome he will, according to that of the Gospell, *Non licet mihi quod volo facere?* Shall not I per-
 15.
 haps, haue power to dispose of my owne goods, as I list? But this Kind of Prayer, is not a thing which we are able to teach.

And so there are some Authors who are reprehended, and euen prohibited, because they would needs teach, that, which could neither be taught, nor learned; and reduce that to Art, which is aboue all art; as if they could infallibly place a man in state of *Contemplation*. Which *Gerson* doth well reprehēd, in a book which he wrote against *Rusbrokius*, in these words: *Thou haste pluckt of the flower, from the roote.* For as the flowers pluckt from the roote, and carried in the hand, do quickly wither, & loose their beauty; so do these things, which God communiceth to the soule, after an internall manner, in this
 high

Matt. 20.

Gerson.

high and rich Kind of Prayer. For in procuring to draw them out of that place, and to declare them, and communicate them to others, they loose their lustre, and their splendor.

And this do they, who will needs declare and teach, that which cannot be declared, no nor so much as vnderstood. Those *Anagogies*, those *Transformations* of the Soule, that silence & annihilation, that vnion without mediū, that deepe bottome of Taulerus; for what doth it serue to speake of these things; for if thou vnderstand them, I do not; nor do I know, what thou wouldest say. Nay, in this case, we are taught, and that very well, that there is this difference, belonging to this diuine *Science*, from others; That before we can attayne to other *Sciences*, we must first vnderstand the *Termes*; but in this, thou shalt not vnderstand the *Termes*, till first, thou haue attayned to the *Sciēce*. In other *Sciences*, the *Theorick* doth precede the *Practicke*; but in this, the *Practicke* must precede the *Theoricke*.

Nay I say moreouer, that not only
this

this *Prayer* cannot be taught, or declared by words, but not so much as your selfe are to desire to rayse, or place your selfe in his kind of *Prayer*, vnlesse God himselfe, do raise you to it, and place you in it. For this would be a great presumption and pride; & you should so deserue, to loose euen that *Prayer*, which you haue already; & so remaine voide of all. *Introduxit me in cellam vinariam*, sayth the *Spouse* in the *Canticles*. That vocation of God, to draw the soule into his secret retiring-place, to treat so familiarly with it, and the bringing it, into his *Cellar of wyne*, so to satisfy it, and inebriate it with his loue, is a most particuler giifte of God. The *Spouse*, did not presume to enter; but her fellow *Spouse*, tooke her by the hand, and drew her in. That raising of ones selfe, to the *Kisse of his mouth*, is not a thing which thou canst, or oughtest pretend, vnlesse he raise thee vp; for it would be a great presumption.

And so we see, that the *Spouse*, aspi-
 reth not so high. She is more bashfull,
 & humble then so; but she beseecheth
 her

Cast. 1.1.

Bern. ser.

52. ex par-
uis.

her fellow Spouse, that he will vouchsafe to giue her such a Kisse. *Osculetur me, osculo oris sui.* As if he had said (as S. Bernard speaketh) I cannot by any strength of myne owne, arriue to this Loue, and to this Vnion, and to so high Contemplation, if he vouchsafe not to giue it. It is he, who by his goodnes & most gracious liberality, must sublyme vs, to this Kisse of his mouth, to this most high Prayer, and contemplation, if he be pleased, that we may haue it. This is not any such thing, as that we may presume to teach it, nor wherein we may, or ought to vndertake.

CHAP. V.

*How the holy Scripture doth declare to vs,
these two Kinds of Prayer.*

Ecclesiast.
39.6.

THESE two Kinds of Prayer, whereof we haue spoken, the Holy Ghost doth admirably declare, in the 39. Chap. of Ecclesiasticus. He sayth there, of the *Wisemā*, which the Church interpreteth by the word Iust: *Corsuum traderet ad vigilandum, diluculo ad Dominum qui*

qui fecit illum, & in conspectu Altissimi deprecabitur. He first placeth ordinary Prayer, by saying that a man riseth early in the morning, which is a tyme much celebrated in Holy Scripture, as being fit for Prayer. *Mane astabo tibi. Praueni in maturitate, & clamaui. Prauenerunt oculi mei ad te diluculo, vt meditarer eloquia tua. Ad te de luce vigilo.* He sayth, *ad vigilandum*; because he goes to be attentiuē, and watchfull; not to sleepe, or to make a kind of a pillow of his Prayer. *Cor suum tradet*; He deliuereth his hart vp to Prayer; He is not there, with his body alone, hauing sent his hart away, about other businesse, which the Saints do call, *Cordis somnolentia*. A drowsy & dull hart, is a great impediment to Prayer; for it diminisheth that reuerēce, which is necessary for him, who treats with God.

Psa. 9. 9.

Psa. 118.

147. 148.

Psa. 62. 1.

Now what is that which causeth this reuerence, in the iust person? *Ad Dominum, qui fecit illum, & in conspectu Altissimi deprecabitur.* To consider, that I am in the presence of God, and that I go to treat with that sublyme Maiesty; this makes me remaine in Prayer, with
atten-

attention and reuerence. Let vs now obserue, what Prayer it is, which he makes. *Aperiet os suum in oratione, & pro delictis suis deprecabitur.* He will open his mouth in Prayer, and will begin, desiring God to pardon his sinnes; and with being penitent, and confounded for them. This is that Prayer, which we, for our parts, are to make; To bewaile out miseryes and sinnes, and to beg Gods mercy, and pardon for them. We must not content our selues to say, *I made a generall Confession of my life, at the beginning of my conuersion, and then I entertained my selfe some dayes, in bewailing and repenting my selfe of my sinnes:* For no reason will permit, that we should forget our sinnes, though we haue confessed them; but we must still procure to carry them before our eyes, according to that of the Prophet, *Et peccatum meum contra me est semper: and my sinne is euer before me.*

S. Bernard, vpon these wordes, *Lectulus noster floridus*, sayth very well. Your bed, which is your hart, is still offensive, and of ill' fauour; for you haue not yet taken vtterly away, the ill

Bernard
ser. 46. super Cant.
R. 25,

ill smell of those vices, and vnmortified affections, which you brought from the world. And will you then presume, to inuite the *Spouse*, to repose in it? And dare you treat of other *Note*, higher exercises of *Love*, and *vnion* with Almighty God, as if you were already *Psal. 6. 7.* perfect? Deale first, in clearing, and washing well your bed with tears; *Lauabo per singulos noctes lectum meum, lachrymis meis stratum meum rigabo*; And then be diligent, in adorning that bed of yours, with the flowers of *vertues*, and so you may induce the *Spouse* to come to it, as the *Spouse* in the *Canticles*, inuited hers. Deale first about the *Kisse of his feete*, by humbling your selfe, and by much lamenting your sinnes; and then about a *Kisse of his hands*, which is, by offering good workes to God, and by procuring to receaue from his holy hands, all true and solide vertue. And as for that third *Kisse of his moutb*, which is that most high *Vnion*, leaue that for such tyme, as when our Lord shall vouchsafe to raise you to it.

It is related of a very spirituall Father, that he remained twenty years, in
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Doctour
Aracm.

the practise, and exercises of the *Purgative way*; but we do instantly growe weary, & wilbe rising vp in all hast, to that *Kisse of the mouth*, & to the Exercises of the *Loue of God*. A body had need of a deep foundation, for the raising of so high a building. And moreover, here is, in the *Exercises of the Purgative way* (besides many other helpes & benefits, wherof we shall speake afterward) this one, of being a great reme-

Tract. 8. c.

21. & p. 2.

Tract. 7. c.

4.

dy, and a medicine very preseruatiue, against falling into sinne. For he who goeth continually in actuall detestation of him, and in being wounded & confounded, for hauing offended Almighty God, in tyme past; wilbe very far, from committing new sinnes in the present tyme. And on the contrary part, the *Saints* haue obserued, and deliuered vnto vs, that the cause why some haue fallen, who seemed to haue beene very spirituall, & men of *Prayer*, and peraduenture were so indeed, hath beene for want of this *Exercise*: and because they gaue themselues in such sort, to others, and to certayne sweet and gustfull considerations, that they for-

Note,

got

got the Exercise of the knowledge of themselves, and the consideration of their finnes, and so they came to be to secure, & not to be so wary, and timorous, as they ought; and by these degrees, they came to fall. Because they forgot so soone, their owne basenesse, they fell from that height, where they conceyued themselves to be. It will therefore be fit for vs, that our Prayer be imploied for longe tyme, in the bewayling of our finnes, as the *Wiseman* sayth; till our Lord reach vs forth his hand, and say to vs, *Amice, ascende superius.* Luc. 14. 10.

Let vs now cast an eye, to see what kind of thing, that high, and most excellent Prayer is, which our Lord doth giue, when he is pleased. The *Wiseman* sayth presently, *Si enim magnus Dominus voluerit, spiritu intelligentia replebit illum.* Eccl. 39. 8. If he will (for this is no right of inheritance, but a grace which is meerly gracious, & of great liberality) thou shalt be sometymes in Prayer, & it wil happen to thee, to haue a beame come from heanen, and a flash of lightning, wherby thou art shewed the way to vnderstand things truly; & thou doest

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grow

grow to prize, and value that which before thou didest not vnderstand. This is the giift of *Prayer*. How often had you passed such, or such a Truth, and neuer reflected vpon it, as then you do. The holy Scripture calls it, *a Spirit of Intelligence*, because it seemeth to consist, but of one *single, and simple apprehension*; so quiet, and settled is a man, with such a light as this. It happens to one heere, as when he chaunceth vpon some exquisite, and curious Picture, to be looking vpon it long together, without stirring so much as an eye, & without any discourse of mind; but with a gulse, with a suspension, and with a great admiration, and the eye is neuer satisfied with beholding it. Of this sort is this kind of *Prayer*, and this high sublime *Contemplation*. Or, to say better, this *Contemplation*, hath somewhat of the manner of that, which the glorious soules inioy in heauen, by the *vision of God*.

The felicity of glorious soules, consisteth in the *Vision and Contemplation* of God; and in heauen we shalbe all absorbed, and ouerflowed, by seeing, and louing God, for all eternity, with one
simple

simple *Vision* of that Maieſty, enioying his preſence, and his glory without vie of diſcourſe, and without being euer weary of beholding him. Nay for euer, that *Song* of ours, and that diuine *Manna*, will be new vnto vs; and ſtill we ſhal be taken, as it were, with new admiration. In this very manner, is that high and perfect Prayer, which is called *Contemplation*, whē our Lord is pleaſed to beſtow it. For the man is neuer ſatified with beholding and contemplating God, & without any diſcourſe or wearineſſe, but onely with one ſimple ſight.

The Scripture ſayth, *Replebit illum*, *Apo. 14* because this grace is ſo copious, and ſuperabundant, that it ouerflowes, and cannot be comprehended, in ſuch a ſmall veſſell. And it addeth inſtantly, that which followeth vpon this, *Et ipſe* Note.
tanquam imbres, mittet eloquia ſapientie ſuæ;
& in oratione confitebitur Domino. From hence grow inſtantly, thoſe *Colloquiums* with God. This is the proper tyme, for treating with his diuine Maieſty, when the ſoule is moued, and inſtructed, and ſublymed, by that celeftiall

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P. N. Ignatius lib.
Exercit.
spirit. in
repetit. 1.
C. 2 Exercit.
cit. prima
hebdomada.

light, and wildome. And so B. Fa. Ignatius sayth, that this is the time, when the *Colloquiums* are best made, *Occurrente nobis spiritali motu, ad Colloquia veniamus.* Let that word be well noted. When first we haue holpen our selues, by the discourse of the powers of our mind, in *Meditation*, and *consideration* of the *mystery*; and when that *Meditation*, is growen already to haue inflamed our hart; and when we find our selues throughly moued to it; then is the tyme of *Colloquium*, and of familiar treaty with Almighty God, and of our suits, & negotiations with him. For the Prayer which springeth from that hart, which already is touched by Almighty God, is the Prayer which he heares; and which findes a good dispatch, at the hands of his maielty. For as S. Augustine sayth, *When God moueth a man to aske any thing of him, it is an euident signe, that he meanes to grant that which is asked.* This is that most excellent Prayer, which God giueth to whome he will. *Si enim Dominus magnus voluerit, spiritu intelligentie replebit illum.* If our Lord, who is great, & powerfull, will; we may easily vse this high,

Aug. l. de
verbis
Dom. ser.
9. C. 29.

high, & aduantageous kind of Prayer.

Note,

But if our Lord will not be pleased, to raise vs vp to so high Prayer as this, we must not (sayth S. Bernard) afflict our selues, or be dismaid; but we must be well contented to liue in the exercise of vertue, and with the happinesse of being conserued by our Lord, in his friendship, and grace; and in that he suffer vs not, to fall into sinne.

Bern. serm.
46. super
Cant.

Vtinam detur mihi pax, bonitas, gaudium in spiritu Sancto; misereri in hilaritate; tribuere in simplicitate; gaudere cum gaudentibus; flere cum flentibus, & his contentus ero. I would to God, our Lord were pleased to giue me peace, goodnes, ioy in the holy Ghost; mercy, simplicity, and charity with my neighbours, for with this would I content my selfe. *Cetera sanctis Apostolis, virisq; Apostolicis derelinquo.* Ps. 103. 18.

Those other high Contemplations, I leaue to the Apostles and Apostolicall men: *Montes excelsi cervis, petra refugium herinacys.* Those high mountaines of contemplatiō, let them be for such as do, with the swiftnesse of Harts and 1. Cor. 13. 4.
Roes, runne at full speede to perfection; I, who am no better then a

mere *hedg-hog*, full of faults and finnes, will betake my selfe to the holes, and concavities of that *Rocke*, which is Christ our Lord; to hide my selfe in his wounds, and to wash away my faults, and finnes, with the bloude which floweth out from thence; and this shalbe my kind of *Prayer*.

But now, if the glorious *S. Bernard* content himselfe with the only exercise of vertue, and with griefe & contrition for sinne, and do leaue this other most excellent *Prayer* for Apostolicall mē, & for those great *Saints*, to wnome our Lord is pleased to communicate the same; it wilbe agreable to all reason, that we also be content therewith; and that this be our exercise in *Prayer*, to be wounded with griefe, and confounded with the shame of our finnes; and to attend to the mortification of our passions; and to the rooting vp of vice, and vicious inclinations; and to overcome all repugnances, & difficultyes, which may offer themselues to vs, as impediments in the way of vertue. And as for that other most excellent, and most aduantageous kind of *Prayer*,

Prayer, let vs leaue it, till such tyme as our Lord may be pleased to call, and raise vs to it.

Yea, and also euen then, when we conceiue our selues to be called to it, we had need to very cautelous, & well *Note;* aduised; for in this there hath beene much abuse, and errour. Sometimes a man will thinke that God doth call him to this Prayer, by, I know not *Blossius in* what kind of delight, and sweetnes, or *speculo* facility, which he findes in the exer- *spirit. cap.* cise of *the loue of God;* whereas indeed, *II.* God doth not call him to it; but it is the man himselfe, who mounts, and will needs intrude himselfe, because the diuell deceaues, & blindes him, to the end that he may leaue the desire of ob- tayning that, whereof he hath most need, and so, vpon the whole matter, he may do nothing, and neither profit in the one, nor other kind. There is a great maister of spirit, who sayth thus very well. As a Man would shewe himselfe to be of little wisdom, if he, whome the King had commaunded to assist and serue him at his table, should presumptuously sit downe at the same

table, without the commaundment, or
 so much as leaue of the King; so doth
 he very ill, and indiscreetly, who deli-
 uereth himselfe all ouer, to the sweete
 & delightfull rest of *Contemplation*, not
 being euidently called to the same, by
 God himselfe. And *S. Bonauenture*, doth
 herein giue an excellent good aduice,
 and sayth: Let a man exercise himselfe
 in that which is profitable and secure;
 which is, in extirpating of vices, and ill
 dispositions, and in acquiring true and
 solide vertue. For this is a very playne
 and safe way, wherein there can be no
 deceit; but so much the more, as one
 shall endeavour to perfect himselfe in
 mortification, humiliation, and resig-
 nation, so much the more shall he
 please God, and deserue more in his
 sight. And as for these other exquisite
 and extraordinary wayes, there are
 (saith *S. Bonauenture*) many errors com-
 mitted, and many illusions of the di-
 uell imbraced by occasion thereof. For,
 many tymes, one thinks, that, to be of
 God, which is not of God; and that, to
 besome great matter, which is nothing;
 and therefore these latter, are to be exa-
 mined

*Bonauent.
 de processu
 religionis.*

c. 20.

mined by those former ; and not those, by these. This is the generall doctrine of the *Saints*, as shortly we shall see.

CHAP. VI.

In which the same doctrine, is more declared and confirmed.

FOR the better declaration, & confirmation of this Doctrine, the *Saints*, and Maisters of spirituall life do heere obserue, That for the obtayning of this Prayer, and high Contemplation, wherof we haue spoken, there is need of great mortification of our passions; and that a man be very well grounded in the mortal vertues; and that he exercise himselfe long in them; & if not, they say it is in vayne, for a man to pretend to enter into Contemplation, & to make profession therof. *Oportet* (say they) *ut prius sis Iacob luctans, quam Israel Deum videns, ac dicens, Vidi Deum facie ad faciam.* It will first, be necessary, that thou be a strong, and stoute wrestler, and that thou overcome thy passions, and peruersse inclinations if thou desire to arrive to that intimate union, with Almighty God. *Blosius* sayth, that

Greg. li. 7.

mor. c. 27.

Bern. ser.

46. supra

Can. Iff-

dor. li. 3. ca.

23.

S. Tho. q.

184. art. 3.

& Caiet.

in Gen.

32. 30.

Bloſius in that he who pretends to attaine to some
tabula ſpi- very eminent degree of diuine loue, &
rituali. ad- yet procureth not, with great dili-
dis. 1. gence, to correct and mortifie his vi-

- » ces, and to driue from himſelfe, all
- » inordinate loue of creatures, is like a
- » man, who being loaden with leade, &
- » iron, and withall being bound, hand,
- » and foote, will yet needs clyme vp, to
- » ſome very high tree.

And therefore they aduiſe ſuch as
 are *Maifters* in matter of *ſpirit*, that be-
 fore they treat of *Contemplation* with
 them whome they inſtruct, they muſt
 treat of the way, how to mortify all
 their paſſions very well; and how to
 acquire the habits of Vertue, of Pa-
 tience, of Humility, of Obedience; and
 that they exerciſe themſelues much
 herein. This they call the *Active Life*,
 which muſt go before the *Contempla-*
tive. And for want of this methode,
 many, who would not walke by
 theſe ſteps, but would needs peruert
 the order, and clyme vp eaſily to *Con-*
templation, do find themſelues, after
 many years of *Prayer*, to be very voide
 of vertue, and to be impatient, haſty, and
 proude;

proude; and that if you touch them a little in this Kind, they are ready, through impatience, to breake our into passionate words, whereby they well discouer their imperfection & immortification.

This is very well declared by our Father *Generall*, *Euerardus Mercurianus*, in a letter which he wrote about this subiect, in these words: Many who did more want discretion, then abound with true desire of proceeding, in the way of spirit, hauing heard that there is another more high exercise of *Prayer*, of *the loue of God*, of certaine *Anagogicall Acts*, and of I knowe not what kind of *Silence*; would needs mount vp to the Exercise of the vnitue way, before their tyme; hauing heard men say, that this Exercise was more heroicall and perfect; and that Vice; is better overcome therby, and Vertue also obteyned more easily, and more sweetely. And because they rose to this, before their time, they lost much time; and made no way; and at the end of many yeares, they found themselves as quick in their passions, and vunchanged in their

Euerardus
Mercurianus.

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their ill affections; & as great friends of
delight, and ease, as if they had neuer
entered into any conuersation, or com-
munication with almighty God. And
they haue beene as stiffe, in pursuite of
their owne will, and as hardly haue
beene drawne, to submit their iudg-
ment, when their Superiors were min-
ded to dispose of them, contrary to
their owne liking and dictamen, as if
it had beene the first day. And the rea-
son of this is, because they would needs
fly, before they had wings; and they
would needs find out certaine neere
ways, and would not walke by the
steps which they were to tread. They
would not ground themselves first, in
mortification, nor in the practise of
vertue; and so it is no maruell, if with-
out a foundation, they could not raise
a good house. They built vpon sand,
and so they haue failed, when there
was most need.

To the end that it may appeare,
how true, and vniuersall this doctrine
is, you shall vnderstand, that this which
here I haue deliuered, is vsually taught
by holy writers, when they speake of
three

three parts, or three kindes of Prayer, according to those three Wayes, which they call *Purgative, Illuminative, & Vni-* *tive*. Which is a doctrine, drawne out of *Dionysius the Areopagite*; & from him it was taken by *S. Gregory Nazianzen*. and by all the rest of them, who haue treated of spirituall matters. They say, and they all agree in this, That before there be any treating of this high, and most complete kind of Prayer, which carrieth correspondence with the *Vni-* *tive Way*, we are euer to handle that, which belongeth to the *Purgative, & Il-* *luminative Way*. It is necessary for vs first, to exercise our selues in griefe, & repentance for our sinnes; and in rooting vp our vices, & ill affections; & in acquiring of true *Vertues*, by imitating Christ our Lord, in whom they shine. If we should passe forward, without this, we should go on, without a ground, and so at last, we should faile, like him who would needs passe vp to the highest *Class*e in learning, without hauing grounded himselfe in the lowest; or who would clyme as high as the last step of the ladder, without

Diony-
sius A-
reopagi-
ta.

Gregory
Nazian-
zen,

C H A P. VII.

*Of the ordinary Kind of Mentall
Prayer.*

LAYING aside, that particuler, and extraordinary Kind of *Prayer*, ſince we cannot teach it, nor declare what it is, nor in what manner it growes, neither is it in our power to compaſſe it; nor doth God command vs to attaine it; nor ſhall we yeild any accompte to him, for the want thereof: we will now fall to treat of that ordinary kind of *Mentall Prayer*, which may, in ſome ſort, be taught; and obteyned by indeauour, and aduiſe, being firſt aſſiſted therein, by the grace of our Lord.

Amongſt other fauours, and benefits which our Lord hath done to the *Society*, this hath beene a very great one, that he hath giuen vs, the kind of *Prayer*, which we are to hold, approued by the *Sea Apoſtolicke*, in that booke

booke of the *Spirituall Exercises*, composed by our *B. F. Ignatius*, as appeares by that *Breue*, which is placed in the beginning of the said booke. Wherein *Pope Paul* the third (after he had caused them to be examined, with great exactnesse) doth approue and confirme them; declaring them to be very profitable, and vsfull; and he much exhorteth all faythfull Christians to exercise themselues therein.

*Libro de
los Exer-
cicios espi-
rituales de
N. B. P.
Ignasio
aprobado.*

Our Lord God, did communicate this Kind of Prayer to our *B. Father*, and he communicated the same to vs, who are of the same *Order*, which our Lord had communicated to him. And so we are, to haue greate confidence in God, that by this way and meanes, which he hath found out for vs, he will help vs, and do vs fauour; since herby, he gayned our *B. Father*, and his companions; and since that tyme, many others. And there, did our Lord communicate, the way and trace of the *Society*, to our *B. Father*, as himselfe said; and we are not to seeke out other ways of Prayer, which are extraordinary; but to procure to mould

mould our ſelues, according to that forme, which we haue, from him, like vnto his true, and lawfull Children.

Nota.

In this Exercise of the three Powers, which is the firſt of the Exercise, our *B. Father* doth teach the manner, which is to be held in Prayer, throughout all the reſt of the Exercises. And it is, that whatſoeuer point we ſhall take in hand, we muſt go exerciſing the three powers of our ſoule, the Memory, the Vnderſtanding, and the Will. The memory, is firſt to place before the eyes of our vnderſtanding, that point, or myſtery, vpon which we meane to pray. Then we enter with our vnderſtanding, diſcourſing, meditating, & conſidering thoſe things, which may helpe vs moſt, towards the mouing of our Will; & then laſtly the affections of the ſame Will, muſt follow. Now this third, is the principall thing, wherupon we are to ſtay. For this, is the end of the Meditation, and the Fruite, which muſt be drawen, out of all thoſe conſiderations, and diſcourſes of the Vnderſtanding. All I this ſay muſt be ordained, to moue

move the *Will*, to a desire of that which is good, & a detestation of that which is bad. And therefore, is the name of the *three Powers*, given to this first Exercise, because it is the first, wherein this manner of Prayer is taught; for otherwise, these *three Powers of the soule*, are to be imployed in all the other Exercises following, as well as in this.

This kind of Prayer, which here our *B. Father* teacheth, and which the *Society* useth, is not subiect to any singularity, nor hath it any thing in it, which may carry any proportion to illusions, as some others haue. But it is a Kind, which is very playne, and much vsed by the ancient Fathers; & very conforme to mans nature, which is discursive, and ratiōall, and which gouernes it selfe by reason; and is perswaded, conuincēd, and subdued by it; and consequently it is most easy, most fruitfull, and most safe. So that we are not to remaine in our Prayer, like persons who had giuen ouer our selues; or as if we were extraordinarily illuminated, without doing any thing on our part, for this would be a great

D

error

error and abuse : But we are to call vpon God, by meanes of the *Exercise of our powers*, and we are gently, to cooperate with him ; because God is pleased, to require the cooperation of his creatures ; & this is that, which our *B. Father* teacheth vs, in his booke of the *spirituall Exercises*.

Cap. 4. 6

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Those other kinds of *Prayer*, which take away all discourse, and which vse certaine *negations*, with certaine *silences*, and are taken out of *Mysticall Theology*, are not vsually to be taught, nor so much as to be sought, as was said before. And new beginners who haue not proceeded far, in the knowledge of their *Passions*, and in the practise of *Vertue*, being directed into these particuler ways, are made subject to illusions, and deceytes. And when they thinke they haue gayned much vpon themselves, they find by experience, that all their passions remaine entire, which by meanes of that sweet bayte, and guste of *Prayer*, lay a while, as if they had beene asleepe, but afterward they awake, with much danger to the owners. Besides, that
by

by these particuler, and singular kindes of *Prayer*, there is created in men, a kind of stiffness, and closenes to their owne Iudgment, which is a great disposition, towards a mans being deceived. And therefore our *B. F. Ignatius*, did apprehend it much; and he said, that ordinarily, such persons haue a touch of this.

I say therefore, that the *first thing* which we are to do in *Prayer*, in any *Pointe* which we shall take in hand, must be to place, before our *memory*, that *point*, or *mystery*, vpon which we meane to make our *Prayer*; then we must enter into *Meditation*, by discoursing with the *Vnderstanding*, vpon the particularities of that *mystery*, & then come in, the affects of the *Will*. So that the *Memory* first propounds, & then instantly enters *Discourse*, and *Meditation* of the *Vnderstanding*; for this is the ground, from whence all those acts & Exercises, are to flowe, which we produce in *Prayer*; and in the vertue and strength of this, all the rest is performed.

Now the reason of this is cleere, in

Note.

Aug. li.
10. de Tri.
c. 1.
Greg. 80.
36. super
Euangel.

good Philosophy. For our *Will* is a blind kind of *Power*, which cannot stir a foote, vnlesse it be guided by the *Vnderstanding*. *Nihil volitum, nisi pracognitum*. This is a common maxime of the *Philosophers*, The *Will* cannot desire that thing, which hath not already passed by the *Vnderstanding*; which is as the *Page* with a torch in his hand, who goes before, to giue light to the *Will*, & guides it, and discouereth to it, what it is to loue, or what to hate. And so *S. Augustine* sayth, *Inuisa diligi posse, incognita nequaquam*. And *S. Gregory* sayth: *Nemo potest diligere, quod prorsus ignorat*. Well may we loue the thing we haue not seene, but that wherof we haue no *Knowledge*, we cannot loue; For the obie& of our *Will*, is some Good apprehended, or vnderstood. Fortherfore, do we like, or loue any thing, because we apprehend it as good, & worthy to be loued; and on the other side, we do therfore abhor, and fly from any thing, as iudging and apprehending it to be ill, & worthy to be abhorred. And so, when we desire, that any man should change his will, and purpose, we perswade him

him with reason, and we procure to conuince his *Vnderstanding*, that the thing which he desires, is not conuenient, nor good; and that the other thing is better, and more conuenient; that so he may forsake the one, and imbrace the other. So that the act, & discourse of the *Vnderstanding*, is the foundation & ground, of those other acts, and *Exercises*, which we make in *Prayer*; and therefore is *Meditation* so necessary. Which point we will declare yet further, in the Chapters following.

CHAP. VIII.

Of the necessity of Meditation.

HUGO of *S. Victor* sayth, that *Hugo de*
Prayer cannot be perfect, if *Medi-* *Sauito*
tation do not eyther go before it, or *Vict. tra.*
 with it. And this is also the doctrine *de laude*
 of *S. Augustine*, who sayth, That *Prayer* *orationis,*
 without *Meditation*, is but a tepide
 kind of thing. This they proue very
 well; for if a man do not exercise him- *Augustin.*
 selfe in knowing, and considering his
 misery, and weakenesse, he will go in

errour, and will not be able to aske in Prayer, that which is fittest for him; & when he asketh, it will not be with such seruour, as were conuenient. There are many, who, by reason that they know not themselves, & consider not their faults, do go on, in the wrong way, and do presume of themselves in certaine things, which they would not do, if they knew themselves; & so they treat in their Prayer, about certaine things, which are very different from those, wherof they haue most need. If therefore you will know how to pray, and to beg of God, what is fit for you, see you exercise yourselves, in the consideration of your owne faults, & frailties. And by this meanes you shall know what to aske; and by vnderstanding, and considering your great necessity, you will aske it with seruour, and as you ought, as poore needy beggers vse to do, who well know, and feele their necessity and misery.

*Bern. ser. 1.
de sancto
Andrea.*

S. Bernard, (treating thus, that we are not to go flying, but walking towards perfection, *Nemo repente fit summus;*

mus; ascendendo non volando, apprehenditur summitas scale,) sayth, That we walking, and rising towards perfection, are to be vpon these two secte, *Meditation* and *Prayer*. *Ascendamus igitur, velut duobus quibusdam pedibus, Meditatione & Oratione; Meditatio siquidem docet, quid desit; Oratio, ne desit, obtinet.* For meditation points vs to what we want, and Prayer preuailes ro obteyne it; *Illa viam ostendit, ista deducit.* Meditation shewes vs the way, and Prayer guides vs in it. *Meditatione denique, agnoscimus imminetia nobis pericula, oratione euadimus.* Finally, by meditation we know the daungers which threaten vs, and by Prayer we escape and free our selues. From hence it is, that *S. Augustine* sayth, that Meditation is the beginning of all good. *Intellectus cogitabundus, est principium omnis boni.* For he who considers how good God is in himselfe; and how good & mercifull he hath beene to vs; how much he hath loued vs; how much he hath done, and how much he hath suffered for vs; will quickly enkindle himselfe, in the loue of so good a Lord. And he that considers well,

Augustine

Note

his owne fault, & miseries, will soone growe humble, and hold himselfe, in small accompt. And he that considers, how ill he hath serued God, and how grieuously he hath offended him; will esteeme himselfe worthy of the greatest punishment. And thus, by Meditation, we grow to enrich our soules, with all vertue.

For this cause, doth the holy Scripture recommend Meditation so much to vs.

Psa. 1. 3.

Blessed is the man, who meditates day and night, in the law of our Lord, sayth the Prophet Dauid. *Et erit tanquam lignum, quod plantatum est secus decursus aquarum, quod fructum suum dabit in tempore suo.*

Psa. 118. 2.

Such a man as this, is like a tree, planted neere to the streames of water, which will giue much fruite. *Beati qui scrutantur testimonia eius, in toto corde exquirunt eum.* These are the men, who seeke God with their whole hart; and this is that, which makes them seeke him. And this is also that, which the Prophet begged of God, towards the keeping of his law, *Da mihi intellectum & scrutabor legem tuam, & custodiam illam in toto corde meo.* And on the contrary side,

Psa. 118.

24.

he

he sayth. *Nisi quod lex tua meditatio mea est, tunc fortè perissem in humilitate mea.* Psa. 118.
91.

If it had not been, that my vsuall meditation was vpon the law, perhaps I had perished in my humiliry; that is in my *difficulties*, as *S. Hierome* shewes. Hierome.

And so one of the greatest prayes, which the Saints ascribe to *Meditation*, and *Consideration*, or rather the greatest of them all, is this, That it is a great helper on to all vertue. *Soror lectionis, nutrix orationis, directrix operis, omniumq; pariter perfectio, & consummatrix existens.* Gerson.

By one contrary, a man comes to know the other, best. One of the principall causes, of all those mischiefs which are in the world, is want of *Consideration*, according to that of the Prophet *Ieremias*, *Desolatione desolata est omnis terra, quia nullus est qui recogitat corde.* Iero. 12. 10. The cause why the whole earth is in such spirituall desolation, and that there are in it, so many sinns, is because there is scarce any one, who entreth into himselfe, and maketh it his busines to meditate, and reuolue the mysteries of God, in his hart. For who is he

he that would presume to commit a mortall sinne, if he considered that God died for sinne? And that it is so great an euill, as that it was necessary that God, should become man, to the end, that he might satisfy for it, according to the rigor of Iustice? Who would presume to sinne, if he considered that for one mortall sinne, God punisheth a man with Hell-fire, and that for euer? If men would put themselues to thinke, and to ponder well that worde, *Discede à me, maledicti, in ignem aeternum*, that same Eternity, that foreuer, without all end; and that as long as God shalbe God, he is to burne in the fire of Hell, what man is that, who in exchange of a momentary delighte, would make choice to imbrace such eternall torment?

In hist. Ordin. S. Dominici. p. 1. li. 3. c. 37.

Note.

S. Thomas of Aquine, was wont to say, that it was past his vnderstanding, how it was possible, that a man liuing in mortall sinne, could tell how to laugh, or take any contentment. And he had great reason to say so. For that sinner, knowes for certayne, both that if he should then dy, he should go instantly, and for euer remaine in Hell;
and

and withall, that he hath not any security of continuing in his life, one moment. There was one who had entertained himselfe in banquets, and in choice musicke, and in all kinde of ioylity; but because a naked sword was placed ouer his head, hanging vp, but by a single thred, he grew all into trembling for feare, of whē the sword might fall; & nothing could giue him guilt. What then shall become of him, who is threatned, not only with temporall, but eternall death, which dependeth vpon a little-little thred of life? Since a man dyes suddenly sometymes, & at an instant; & he goes well to bed, and the first tyme he awakes, is to see himselfe in the flames of hell.

*Damocles
apud Ci-
cer. Tusc.*

51

A good seruant of God, was wont to say to this purpose, That in his opinion, there were to be but two kinde of prisons, in any Christian Common wealth. The one of the *Inquisition*, the other for *Mad-men*. For eyther a man belieues, that there is a *Hell*, made for such as sin, or no. If he belieue not this, let him be caried to the *Inquisition*, for an *Hereticke*. If he belieue

Note,

it.

it, and yet ne uerthelesse will remaine in mortall sinne; let him be carried to the house of *Mad-men*; for what greater madnesse can there be, then this?

There is no doubt, but that if seriously men considered this, it would be a strong bridle to restrayne them from sinne. And for the same reason, doth the diuell procure, with so much diligence, to hinder vs from this *Consideration*, and *Meditation*. The first thing that the *Philistines* did to *Sampson*, when they had taken him, was to pluck out his eyes; and so, this is the first thing which the diuell procures to do, to a sinner. Since he cannot take his *Fayth* from him, he procures that he may be-
licue, as if he believed not. *Vt videntes non videant, & audientes non audiant, neque intelligent.* He procures that a man may not consider that, which he belieues, nor reflect vpon it, any more then if he believed it not. He bindes vp his eyes; which comes to the same reckoning for him, as if he were blind. For as it serues to no purpose for a man to open his eyes when he is in the darke, because he shalbe able to see nothing;
 so

Iud. 16. 21.

Matth. 13.
 33.

so (as *S. Augustine* sayth) it will profit thee nothing, to be in the light, if thine eyes be shut; for such a one will see as little, as that other. For this it is, that *Meditation*, and *Mentall Prayer*, is of so much importance, because it opens our eyes.

*Aug. in
Psal. 13.
prope
fem,*

CHAP. IX.

Of the great Benefit and Profit, which we are to draw from Meditation; and how we are to vse it, to the end to profit by it.

IT will be of great profit to vs, that in tyme of *Prayer*, we exercise our selues, in the affects and desires of our *Will*, of which part we shall shortly treat. But it is very needfull withall, that these affects and desires, go very well grounded in reason, and in truth; because man is a rationall creature, and wilbe guided by reason, & by the way of *Vnderstanding*. And therefore, one of the principall things, to which we must ordayne, and addresse *Meditation*, must be, that we may remaine very soundly *vnbeguiled*, and fully possessed, with the knowledge of those things, which

Note;

which are really true; and perfectly conuincd, and resolued, concerning what is best for vs. We vse to say, when one is reduced to leade an orderly and good life, that he is *vnbeguiled*. This *vnbeguiling*, is therefore to be one of the principall fruites, which we must procure to gather from *Prayer*. And this point, must be much noted, because it is of very great importance, in this matter. And especially, in the beginning of a spirituall life, it is necessary that a man exercise himselfe much in this; to the end that he may go on, well grounded, and possessed, with a firme beliefe of things, which really are true.

To the end, that we may better draw this benefit from *Meditation*, and that it may be of much profit to vs, it wilbe necessary that it be not superficially, nor cursorily made; nor yet after a dull, and dead fashio; but with life, and with much attention, and rest of mind. You are to *Meditate*, & consider at large, and with great quietnes, the shortnes and frailty of this life; the vanity of the things of this world; & how

how the arriuall of death, makes an end of them all; that so you may despise all worldly things, and place your whole harte, vpon that which is to last for euer. You are to consider, and ponder often, what a vaine, and idle thing, the estimation and opinion of men is, which maketh such fierce war vpon vs. For it neither giues any thing to you, nor takes any thing from you, nor can it make you, a whit better, or worse. Grow you thus to despise it, & make no reckoning at all therof. And the same, is to be done in the rest. And by this meanes, a man goes *Vnbeguiling* himselfe, by little and little; and to be conuinc'd, and resolued vpon that which is for his good; & he groweth thus to become a spirituall man: *Sedebit Thren. 3. solitarius, & tacebit; quia leuauit se super se. 28.*

He goeth lifting himselfe aboue himselfe; and is procuring to haue a hart truly generous, which despiseth all things of this world; and he growes to say with *S. Paul, Propter quem, omnia detrimentum feci, & arbitror vt stercora, vt Christum lucrificam.* That which before I held for gaine, I now hold for losse; *Phil. 3. 8.*

losse; yea and euen for dung; that I may gaine Christ our Lord.

Note.

There is a great deale of difference betweene *Meditating* and *Meditating*, & betweene *knowing* and *knowing*. For the wise man, knoweth a thing after one fashion; and the simple and ignorant man, after another. The wise man knoweth it, as it is indeed; but the simple man knoweth only the exterior, and apparence thereof. If an ignorant person find a pretious stone, he likes it for the splendor, and exterior beauty therof, and for nothing els, because he knoweth not the value of it. But the wise *Lapidary*, when he meeteth with such a one, he desires it much; not only for the splendor, and exterior beauty, but because he well vnderstandeth the value, and vertue therof. Now this is the very difference, betweene him who knowes how to *Meditate*, & consider spirituall things, and diuine mysteries; and him who knowes it not. For this later kinde of man, doth but looke vpon things superficially, and as it were vpon the skinne; and although belike them well, for the lustre and splen-

splendor, which he discerneth there, yet he is not much taken, with a true desire therof. Whereas he who knoweth how to *Meditate*, and ponder those things well, growes *unbeguiled*, and well resolved. For knowing the true value of the *treasure* which is hidden, and of this *precious pearle*, which at the last, he hath found; he despiseth all the rest, in comparison therof. *Abyt, & vendidit omnia, qua habuit, & emit eam.* Matt. 13. 46.

This difference, doth Christ our Lord declare to vs, in the holy Gospel, in the history of that *woman*, who was subiect to a *bloudy fluxe*. The holy Evangelists do relate, how the Redemer of the world, going to reuiue, and recouer that Daughter of the *Prince of the Synagogue*, there went so much people, as to make a presse about him. A certaine woman sawe him passe, who had beene subiect to a *bloudy fluxe twelue years*, and she had wasted all her goods vpon *Phisicians*, and gotten no health, in exchange, but rather grewe worse and worse. And with a desire which she had, to recouer health, she brake through the middest of that people, & with

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with great confidence, and ſayth, ſaid within herſelfe; *Si tetigero tantum veſtimentum eius, ſalua ero.* If I can but touch the ſkirt of his garment, I am ſafe. She approacheth, ſhe toucheth, & inſtantly that ſpring of bloud was dried vp. Chriſt our Lord, lookes backe, and ſayth, *Quis me tetigit? Who is that, which hath touched me?* S. Peter, and the reſt of the diſciples, answered; *Præceptor, turbare comprimunt, & affligunt, & dicis, quis me tetigit?* Maſter the troopes preſſe vpon you, and do you ſay, who hath touched me? *Tetigit me aliquis, nam & ego noui, virtutem de me exiſſe.* I meane not ſo, ſayth Chriſt our Lord; but I meane, that ſome body hath touched me, not after the faſhion of other folkes, but in a more particuler manner; For I find that *Vertue is gone out of me.*

Yea, that indeed was the buſineſſe; this was indeed, to touch Chriſt our Lord; and this is that, of which he asked. For as for the other kind of touching by chance, and in that vulgar manner, there is no great account to be made therof. Heere then conſiſts, all the ſubſtance of the matter, in touching Chriſt

Christ our Lord, and his holy mysteries, in such sorte, as that we may seele the fruite, and vertue of it, in our selues. And for this purpose, it importeth much, that we go to our *Meditation* with attention; and that we ruminare, and take things in sunder, at good leasure. The meat with is not chewed, is neither bitter nor sweet, and therefore the sicke man swallowes the Pills downe whole, to the end that they may not be offensive to him. And for the selfe same-reason, doth not sinne, nor death, nor the *last Iudgment*, nor the eternall torments of Hell, seeme bitter in the mouthe of a sinner, because he cheweth not these things; but he swallowes them whole, and takes them vpon trust, and in grosse, as they come. And for the selfe same reason also, doth the *mystery* of the *incarnation*, *passion*, and *resurrection* of Christ our Lord, and the rest of the benefits of Almighty God, giue to many, little delight, or gust; because they do not chew, nor ruminare, nor ponder these things as they ought. Do you but shew, and breake this graine of mustardseed, & pepper.

and you shall quickly see, how it will bite, and fetch the teares from your eyes.

CHAP. X.

Of other benefits, and profits which there are, in the vse of Meditation.

S. Tho. 2.
2. 2. 82.
q. 1.

ANOTHER great benefit & profit there is, as S. Thomas sayth, in *Meditation*; and it is, that true *Deuotion* springs from thence; a thing so important in spirituall life, and so much desired by all them who walke that way. *Deuotion* is no other thing, but a *Promptitude and readinesse of will*, towards all that, which is good. And therefore a deuoute man is he, who is ready and disposed for all goodnesse. And this is the generall doctrine of the *Saints*. S. Thomas sayth moreouer, that there are two causes of this *Deuotion*, the one is *extrinsecall* which is God, & that is the principall. The other is *intrinsecall* on our part, which is *Meditation*. For this *prompt and ready will*, towards the actiōs of vertue, doth grow from the *consideration*, and *Meditation* of the *Vnderstanding*,

ding; and this is that, which next after the grace of God, may be truly said to kindle and blow the fire in our hart.

So that true *Deuotion* and seruour of *Note* spirit, doth not consist in the sweetness and sensible gulse, wherof some haue experience, and sense in *Prayer*; but in hauing a *will*, which is *prompt* and *ready prest*, towards all those things which concerne the seruice of Almighty God. And this is the *denotion*, which continues and lasts, whilest the other comes quickly to an end. For that, doth but consist of certaine affects of sensible deuotion, which rise from a quicke desire, which one hath, of any thing which is desirable, and amiable. And many tymes it proceedeth from a mans naturall complexiō, in that he hath a sweet disposition, and a tender hart, which is quickly moued towards softnesse, and tears; & when this kind of deuotion is once dropped downe, the good purposes, are alsoone dried vp. This is but a tender kind of loue, which is grounded in gustes, and consolations; and as long as that gulse, and deuotion lasts, the

man wilbe very diligent, and punctuall; and he wilbe a friend of silence, and recolection. But when that deuotion is ended, there is an end of all. Whereas they, who are so grounded in *Truth* by meanes of *Meditation* and *consideration*; and are conuincied, & disabused by solide reason; these are the men, who continue and perseuere in vertue: and although those gustes & consolations faile them, yet they are still the same, that they were before: because the same cause and reason lasts, which at the first induced, & moued them to it.

This is a masculine, & strong kind of loue, and by this *Touch of triall*, the true seruants of God are seene: & not in these gusts, and consolations. They are wonte to say, that our passions are like certaine little dogs, which stand barking at vs; and in the tyme of spirituall consolation, they haue their mouthes muzled vp. And make account that God dorth caste certaine bits of bread, before euery one of them, and with that, they are quiet, & craue nothing: but take you away that bread
of

of consolation, and then one of them, will begin to barke, and the other of them wilbe as sure to follow, and then is the tyme to see, how euery one doth carry himselfe. They also compare these gustes, and consolations, to *moveable goods, & chattels*, which are soone spent: but solide vertues, are as *freehold*, or *land of inheritance*, which continues and lasts, & so they are of more price.

From hence groweth a *Truth*, whereof we take experience many tymes, & it is worthy of consideration. We see *Notes* some persons, who on the one side, haue great comforts in their *Prayer*; and afterward, in temptations & other occasions of sinne, we see them weake, and fallen. And on the contrary part, we see others, who suffer great drynesse in *Prayer*, and know not what belongs to any spirituall consolation, or guste; and yet we find these last, to be stronge, when they are tempted, & far from falling. The cause of this, is that, which we were saying before. That the former sort of men, did ground themselues in gusts, and inward feelings; but the latter, laide

their foundation vpon reason, & were disabused, conuincd, and possessed with the reall truth of thing; and with that, they last, and perseuere in those things, which formerly they did resolve.

Note.

So that one of the meanes, and that a very good one, which vsually we giue, to make men perseuere, in these good purposes which they conceiue in *Prayer*, and to put them in execution, is; That men must procure to conserue in memory, the motiue and reason, which caused that good desire, and purpose in them, formerly; for that which moued them before, to desire it, will helpe them afterwards to conserue, & put it in execution. Nay there is more in this, then what is said. For when a man goeth thus *vnbeguiling*, & *couincing* himselfe, in *Prayer*, although afterward he remember not particularly the *medium*, or *reason* which moued him then, yet in vertue of his hauing beene *vnbeguiled* before, and of the resolution which then he tooke, being conuincd by truth and reason he continueth firme and strong, to
resist

resist the temptation afterward, and to perseuere in vertue.

Therefore doth Gerson, esteeme so much of *Meditation*. For being consulted about, what exercise might be more vsfull, or profitable to a Religious man, who liueth recolected in his Cell, eyther reading, or vocall Prayer, or some worke of the hand, or els to attend to *Meditation*; he answered, that (sauing the duty which they owe to Obedience) they were best attend to *Meditation*. And he giues this reason thereof; That although by meanes of *Vocall Prayer*, or reading of some spirituall booke, a man, for the present, may peraduenture find greater profit, and deuotion, then by meanes of *Meditation*; yet in giuing ouer to pray vocally, or laying the booke aside, that deuotion may quickly be at an end; whereas *Meditation* doth profit, and dispose men well, for the future. And therefore he sayth, That it is fit, that we accustom our selues to *Meditation*; to the end, that although the sound of wordes, and the sight of bookes may faile vs; yet *Meditation* may be our booke, and

Gerson p.
1. alphab.
34. litera
M. & de
solicitudi-
ne religio-
sa. p. 41.
alpha. 6.
37. lit. A.

74 *Fa. Alfonsus Rodriguez*
and so we may not want true deuotion.

C H A P. XI.

Of the manner, which we are to hold in
Prayer, and of the Fruite we are to
gather thence.

Pfal. 38. 4. **C**ONCALVIT cor meum intra me,
& in meditatione mea exardescit ignis.
In these words, the Prophet *Dauid* teacheth vs, the manner which we are to hold in *Prayer*, according to the explication of many *Doctors*, and *Saints*, who interpret this place, of the fire of *Charity*, and the loue of God, & our neighbour; which was kindled by the Meditation of heauenly things, & did burne in the brest, of the Royall Prophet. My hart sayth he, grew into heat, & was all kindled within me. This is the effect of *Prayer*. But how got he this heat? How did that fire come to kindle it selfe, in his hart? Will you know how? It was by meanes of *Meditation*. Et in meditatione mea exardescit ignis. This is the meanes, and the instrument, for
the

Hieron.

Ambros.

Greg. 11.

23 mor. c.

5. interlin.

& alij.

the kindling of this fire. So that as *S. Cyrill of Alexandria* sayth, *Meditation is as the steele which giues against the flint, to the end that fire may be produced.* By discourse and Meditation of the *Vnderstanding*, you are to strike vpon the hard steele of your hart; till such tyme as the love of God may be kindled in it; & a desire be produced of humility, of mortification, and the rest of the vertues; & you are not to giue ouer, till you haue kindled, and bred this fire.

*Cyrrillos
Alexan-
drinus.*

Although *Meditation* be very good, and necessary, yet the whole tyme of *Prayer*, is not to passe away in discourse, and consideration of the *Vnderstanding*; neither are we to dwell in that; for this would be rather *study*, then *Prayer*. But all the *Meditations* and *considerations* which we are to haue, must be taken, but as a meanes for the awaking, and kindling these affects, and desires of vertue, in our hart. For the sanctity and perfection of a *Christian* life, doth not consist only in good thoughts, nor in the intelligence of holy things, but in sound, and solide vertue; and especially in the acts, and opera-

S. Tho. 1.
2. 2. 1. art.
2.

operations therof; wherein, as S. Thomas sayth, the last perfection of vertue doth consist; and so we must principally imploy our selues, and insist vpon the procuring of this, in our tyme of Prayer.

Note.

Gerson su-
per Mag-
nificat. al-
phab. 86.
litera D.

This is therefore to be our first principle in this matter. Yea, and euen the Philosopher sayth (which is alledged by Gerson su-
Inquirimus quid sit virtus, non ut sciamus, sed ut boni efficiamur. We go inquiring, and searching after the knowing what vertue is; not to the end that we may be more learned, but that we may become good, and vertuous. Thogh the needle be necessary to sow withall; yet it is not the needle, which sticheth two things together, but the thred. And so should he be very indiscreet, who would passe the needle in and out, without thred, for this should be, to labour in vayne. And yet this very thing they do, who in Prayer, attend only to meditating, and vnderstanding, and little to louing. Meditation is to be as the needle, which is to enter first; but it must be, to the end, that the thred of loue, and the affection of our will, may follow after; wherby he must ioyne,

ioyne, & vnite our selues, to Almighty God.

Our *B. F. Ignatius*, doth put vs in mind herof, after a very particuler manner. After he had placed the *Poynts*, which we are to meditate, with some very short considerations vpon them, he then sayth, these words: And I am to apply all this to my selfe, to th'end that I may reape some fruite therby. In this the *Fruite* of Prayer doth consist, that men may know how to referre, & apply that which they *meditate* to themselves; euery one, according as he hath need. The glorious *S. Bernard* sayth very well, that as the *Sunne* doth not heat euery one whome it illuminates; so *Knowledge*, and *Meditation* (althouh it teach that, which is to be done) yet doth it not moue all men, nor breed an affection in them, to do that which they are taught. One thing it is, to haue notice of great riches, and another to possesse them. That which makes men rich, is not the hauing notice of riches, but the possessing them. So is it (sayth he) one thing to know God and another thing to feare and loue him;

Bern. serm.
21. *super*
Cantic.

him; and the *knowing* many things of God, doth not make vs true *Saints*, and spiritually rich; but the *louing* and fearing of God. He bringeth also another good cōparison to this purpose; That as he who is hungry, shall help himselfe but a little, by placing before himselfe, a large table full of exquisite and choyce meates, if he eate none of them; so he who vseth Prayer, shall be little the better for hauing a sumptuous, and curious table, set before him, full of excellent, and choyce considerations; if he do not feed thereupon, by applying them to himselfe, with his *Will*.

Note.

That we may descend a little more to particulers, I say, That the thing which we are to draw out of *Meditation*, and *Prayer*, is to be, Holy affections and desires, which are framed first interiorly in the hart, and afterwards are put in practise, in due tyme. The

Ambros.

in Ps. 123.

super illud

Et medita-

bar in prae-

ceptis tuis.

Ezech. 1.8.

Blessed S. Ambrose sayth, That action is the end of Meditation. Meditationis praeceptorum calestium intentio, vel finis operatio est. Those holy & Mysterious beasts (which the Prophet Ezechiel saw) amongst other conditions of theirs, had wings, as he

he sayth, and vnder them, they had the hands of a man. *Et manus hominis, sub pennis eorum*; to giue vs to vnderstand, that the flying, and discoursing with the *Vnderstanding*, must be directed to working. We must therfore fetch from Prayer, affects and desires of humility; despising our selues, and desiring to be despised by others. Desires of suffering paine, and troubles, for the loue of God; and being glad of such, as at the present, lye vpon vs. Desires of pouerty of Spirit, wishing that the worst things of the house may be for vs; and that something may be wanting to vs, euen of those which are necessary. Griefe, and contrition for sinnes; and firme purposes, rather to burst, then to sinne againe. Gratitude for benefits receiued, and true intiere resignatiō into the hands of God. And finally, a desire to imitate Christ our Lord, and our Maister, in all those vertues, which shine so brightly in his life. To this must our *Meditation* be addressed and ordeyned; and this is the fruite, which we must draw from thence.

Vpon this it followes, That since Note,
we

we take *Meditation*, and the discourse of our *Vnderstanding* for a *meanes* to moue our *Will* to these affections; & that this is the *end* of this businesse; we must so far vse *Meditation*, and the discourse of our *Vnderstanding*, as shall be fit for this *end*, and no further. For the *meanes* are to carry a proportion, and to receaue their measure from the *end*; and so when we finde our *Will* moued, and mollified with some good affection to any vertue, as namely to grieve for *sinnes*, contempt of the world, loue of God, desire to suffer for his sake, or the like, we must presently cut off the thred of the discourse of the *Vnderstanding*, as a man would draw a Bridge, from before a passenger; and we must detayne our selues, and pause vpon that affection, and desire of our *Will*, till such tyme as we be satisfied, & till we haue drunke it deeply downe, into our soules.

P. N. Ig-
natus lib.
Exercitio-
rum spiri-
tual. addit.

4.

This is a very important aduise; & our *B. Father*, doth place it in his booke of *spirituall Exercises*, where he sayth; That as soone as we haue found that deuotion, and feeling which we desire, we are then to pause, and to detayne



teyne our selues therein, without ha-
 uing anxiety of passing towards any
 thinge els, till we remaine fully satisf-
 yed. Iust so, as the *Garduer*, when he
 will water a *peece* of ground, as soone
 as the *water* is entred in vpon it, he de-
 teynes the thred of the current, and
 giues it meanes to soake, & imbrue it
 selfe in the intralls of that dry soyle; &
 till that be sufficiently done, he suffers
 not the water to passe away. So when
 the water of good affections and de-
 sires, beginnes to enter into the soule,
 which is as *earth without water*, accor-
 ding to that of the Prophet, *Anima mea* Psal. 141. 6.
sicut terra sine aqua tibi, we are to deteyne
 the current of the discourse, and *Vnder-*
standing, and to remayne, enjoying that
 motion and affection of our will, as
 long as we can; till such tyme, as our
 hart may be bathed, and imbrued ther-
 with, and so we may remaine fully sa-
 tisfied. The B. *Saint Iohn Chrysostome*, Chryso-
 brings another good comparison, to tome.
 declare this. Hast thou seene (sayth
 he) when the little lambe, goes to
 seeke the brest of his dāme? what doth
 it but stir, and seeke, heere and there, &

now takes the tet, and then leaues it. But when once the streame of milke comes clere, the lambe is presently at a pawse, and doth enioy the milke at ease. So is it in the case of Prayer. For till that dew come from heauen, the man goes discoursing heere and there. But whē once that heauenly dew descends, we are presently to pawse, and to enioy that delight, and sweetnesse.

CHAP. XII.

Of how great importance it is, to deteyne our selues, in the acts, & affections of our Will.

IT is of great importance, do te-
teyne our selues, and to make a
stand, in the acts and affections of the
Will. And the *Saints*, and Maisters of
spirituall life, do esteeme of it so much,
as to say, that in this consisteth, good
and perfect Prayer; yea and that also,
which they call *Contemplation*; when a
man no longer is seeking incentiues
of Prayer, by *Meditation*, but stands in-
ioying that loue, which he hath sought
and

and found; and doth repose therein, as in the end of his inquisition, and desire: saying with the Spouse in the Canticles, *Inueni, quem diligit anima mea; tenui eum, nec dimittam.* Cant. 3. 4. I haue found him whome my soule loues; I haue him, and I will hold him fast. And this is also that, which the Spouse sayth in the same place, *Ego dormio, & cor meum uigilat;* I sleepe, but my hart is well awake. For in perfect Prayer, the Vnderstanding is laide, as it were to sleepe, because discourse, and speculation being leste, the Will is both watching, and euen melting, with the loue of her fellow Spouse. And he, likes this sleepe of hers so well, that he commaunds it to be nourished in her, and that she may not be awaked, till she will her selfe. *Adiuero vos filie Ierusalem per capreas, ceruosq; camporum, ne suscitatis, neque euigilare faciatis dilectam, donec ipsa uelit.* Cant. 3. 3. In such sort, that Meditation, and all those other parts, which they touch of Prayer, be ordeyned, and addressed to this Contemplation; and are, as it were, the ladders, wherby we clyme vp to it. So sayth S. August. de *Icala Para-* *Augustine,* in a booke, which he calleth *dyfi.*

the ladder of Paradise: *Lectio inquiri, meditatio inuenit, oratio postulat, contemplatio degustat.* Reading seeks, Meditation findes, Prayer desires, but Contemplation enioyes, and gustes, that which was sought, desired, and found. And he brings that of the Gospell, *Quarite & inuenietis, pulsate & aperietur vobis.* Seeke by reading, and you shall find by meditating; knock by Prayer, & it shalbe opened vnto you, by Contemplation. And the *Saints* obserue, and *Albertus Magnus* doth alledge it, that this is the difference betweene the Contemplation of *Faythfull Catholiks*, and that of *heathen Philosophers*; That the Contemplation of the *Philosophers* was wholly addrested towards the perfecting of the *Vnderstanding*, by the knowledge of such *truthes* as might be knowne; and so it did end in the *Vnderstanding*; for this is the end therof, to *know*, and know more, & yet more, then that. But the Contemplation of *Catholikes* and of *Saints* (wherof now we treat) doth not rest in the *Vnderstanding*, but passeth on to moue, and rectify, and enkindle, & inflame the *Will*, with the loue of God, according

*Albertus
magnus l.
de adheren-
do Deo ca.
9.
Note*

ding to that of the Spouse: *Anima mea li-quesfacta est, vt loquutus est.* My soule did euen melt, as soone as my beloued began to speake. And *S. Thomas* treating *S. Tho. 2.* of Contemplation, noteth this very well, *2. q. 180.* and sayth: That howsoeuer Contem- *al. 7.* plation doth essentially consist in the Vnderstanding; yet that the last Perfection therof, is in Loue, and in the affection of the Will; so that the chiefe intent, and end of our Contemplation, is to be the affect of the Will, and the loue of God.

In this sort (sayth *S. Augustine*) did *Aug. lib. 3.* Christ our Lord teach vs to pray, *de orando* when he said in his Gospell, *Orantes Deum ca-* *autem, nolite multum loqui;* when ye pray *10. quæ est* talke not much. *S. Augustine* sayth also: *Epistola* *Aliud est sermo multus, aliud diuturnus af-* *111. ad* *fectus; absit ab oratione multa loquutio, sed* *Probum.* *non desit multa precatio.* One thing it is to *Matt. 6.* speake much, and to discourse, and flourish much with the Vnderstanding; and another thing it is to de-
teyne our selues much in affects of the
Will, and in the acts of Loue. That
which he mentioneth first, which is
to talke much, we are to procure to de-
cline;

cline, and auoid in Prayer. *Et negotium hoc, plus gemitibus quàm sermonibus agitur;* and this businesse of Prayer (sayth the Saint,) is not a businesse of much talke, nor shall we in Prayer, negotiate so well with Almighty God, by figures, nor plenty of discourse, not delicacy of conceits, as with tears, and sighs, and groanes, and profound desires of the hart, according to that of the prophet *Ieremias: Neque taceat pupilla oculi tui.* Let not the apple of thine eye be silent. *S. Hierome*, vpon these words, asks the question, how the Prophet could say, That the apple of the eye must not be silent. Is not the tongue (sayth he) that which speakes? how then can speech be vsed, by the apple of the eye? The Saint answers thus. *When we shed tears in the sight of God, it is then rightly said, that the apple of our eye cryes out to him: for howsoeuer we speake not a word with our tongue, without hart we may cry out to God.* So sayth *S. Paul*, *Misit Deus spiritum filij sui in corda vestra, clamantem, Abba pater.* And in *Exodus* God said to *Moyse*, *Quid clamas ad me? Why dost thou cry out to me? & yet he spake not a word, but only, in his*

Tren. 2.

28.

Hieron. in

Psa. 50.

Ad Gal.

4. 6.

Exodus

14. 15.

his hart he prayed, with so great feruour & efficacy, that God said to him, *why dost thou so cry out, before me?* Let vs also thus cry out to God, in Prayer, with our eyes (*Neque taceat pupilla oculi tui*) with tears, with sighes, with groanes, and with the deepe desire of our harts.

CHAP. XIII.

Wherein satisfaction is giuen to their complaints, who say, that they cannot, nor know not how to Meditate, nor discourse with their Vnderstanding.

HERBY we shall easily answere, to a very common complaint of some, who afflict themselues with saying, That they know not how to discourse in Prayer, because they meete with no considerations which they can dilate; and that they know not how to extend the *Points*, but that instantly the threed is cut off.

There is no cause, why any body should be in paine for this. For (as I haue said already) this businesse of

Prayer, consisteth more in the affects, and desires of the *Will*, then in the discouise, and speculation of the *Vnderstanding*. Nay the teachers of spirituall life, do aduise here, that we must take care, that the *Meditation* of the *Vnderstanding*, be not too much; because this vseth to giue great hinderance to the motion, & affection of the *Will*, which ought to be the chiefe. And especially, when one deteyneth himselfe in certaine considerations, which are curious and subtile, the *Will* is hindred so much the more. The reason herof is naturall. For it is cleere, that in a fountaine, which makes but one channell of water, and hath many pipes, which conduct and carry it seuerall wayes; how much more water runs by one of them, so much the lesse, will run by the other. Now the power of the *Soule* is bounded, and limited; and how much more water runs by the pipe of the *Vnderstanding*, so much lesse will run, by that of the *Will*.

Note.

And so we see by experience, that if the soule be in deuotion, and tenderneffe, & that the *Vnderstanding* will
offer

offer then to range abroad, by any curiosity & speculation, the hart doth instantly grow dry, and the deuotion decays, because all the water is runne into the pipe of the *Vnderstanding*, and therefore that of the *Will* remaineth dry.

And so sayth *Gerson*, that it growes from hence, that they who are not so learned, are sometymes, yea and very often, more deuoute, and more happy in Prayer, then they who are learned; because they leake lesse, towards their *Vnderstanding* part; not imploying nor distracting themselves in speculations, or curiosities; but instantly procuring with playne and clere considerations, to affect and moue the *Will*. And those humble, and homely reflections do moue them more, and worke greater effects vpon their mindes, then more high and curious conceytes do, vpon the mind of others. As we see in the the person of that holy Cooke, (of whome I spake els where) who from the materiall fire which he vsed so much, tooke occasion to be still thinking of the eternall fire of hell; & this he did with so great deuotion, that he

Gerson p.
3. de monta
contempl.
alp. 73. c.
a. & se-
quent.

Tract. 5. c.

had the guift of teares, in the middest of all his businesse.

Note.

And this which followes must be much noted. For, so the affect, and desire, be very high and spirituall, it matters not a whit, though the conceyt and consideration, be meane and common. We haue experieñce inough of this, in holy *Scripture*; where the Holy Ghost declareth to vs very high, and sublime things, by common, & playne considerations, vpon these words, *Quis dabit mihi pennas sicut columba, & volabo, & requiescam?* Who will giue me the wings of a Doue, that

2*sal.* 34. 7.

Ambr. Ser.

70.

I may fly vp and rest? *S. Ambrose* asketh why the Prophet, desiring to fly vp, and reach to the highest, should desire the wings of a Doue, rather then of some other bird, since there are other birds who are speedier of the wing, then the Doue? And he answereth, that the Prophet did it, because he deemed the wings of a Doue were best for one that meant to fly high, towards perfection, and to obtayne the guift of perfect, & high Prayer; that is to say, that harmelesse, & plaine people of hart, were

fitter

fitter for it, then these tharpe and curious Vnderstandings, according to that of the Wise-man, *Et cum simplicibus sermocinatio eius*. They are humble & plaine people of hart, to whome God loues to communicate himselfe.

Pro. 31 32.

So that no man is to be troubled, in regard that he is not able to discourse, nor finde Considerations, nor dilate the points of his *Meditation*. Nay rather they say, and with much reason, that it is better for them, and that their lot is fallen into fairer and richer ground, to whome Almighty God doth stop the veyne of superfluous speculations, and doth open that of the affection; to the end, that with a peaceable and quiet vnderstanding, the will may repose & rest in God alone, imploying all her loue, and ioy, vpon that soueraigne Good. If our Lord do you so great fauour, as by the meanes of one playne and simple consideration, or with onely thinking how God made himselfe man, and that he was borne in a stable; and laid in no better then a manger, and that he lodged himselfe vpon a *Crosse*, for you; to inflame you in the
 lone

Notel

loue of his diuine maiesty, and in a desire to humble, and mortify your selues for his sake; and if you can imploy the whole hower, and many howers in this; much better, and more profitable *Prayer* it is, then if you had made many discourses, and considerations, which were very curious, & sublyme. For thus you imploy, & deteyne your selues in the best, and most substantiall part of *Prayer*, and that which is indeed the end and fruite therof. Wherby the errour of some is easily vnderstood, who when they find not out certaine considerations, wherein they can deteyne themselues long, do not thinke that they make good *Prayer*, & when they meete with store of matter of that kind, they thinke it is excellent.

In the Cronicles of *S. Francis*, it is recounted, how the holy man Brother *Giles*, said thus to *S. Bonanenture*, who then was the Generall of his Order: Great mercy did God shew to you, learned men, and great meanes did he giue you, wherewith to serue and praise his diuine Maiessty; but we ignorant and simple people, who haue no parts of wit or learning; what can we do,
which

which may be pleasing to Almighty God? S. Bonaventure answered; If our Lord did no other fauour to man, then that he might be enabled to loue him; this alone were sufficient to oblige him to do God greater seruice, then all the rest put together. The holy Brother Giles replied thus: And can then, an ignorant person loue our Lord Iesus Christ, as well a learned man? Yea (sayth S. Bonaventure,) a poore old simple woman, may perhaps loue our Lord better, then a great Doctor of Diuinity. The holy brother Giles rose instantly vp, with great seruour, and went into that part of the Garden, which looked towards the Towne; and with a strong voyce cryed out, O thou poore, thou ignorant, and simple old woman, loue thy Lord Iesus Christ, and perhaps thou shalt grow greater in heauen, then Brother Bonaventure. And he remained rapt in Extasis, as he vsed to be, without stirring from that place, in three howers.

CHAP. XIV.

*Of two directions which wilbe of much help
to vs, for the procuringe to make good
Prayer, and to reape much Fruite therby.*

Note.

TO the end, that we may make
our Prayer well, and gather that
Fruite therby, which is fit; it will helpe
vs much, if we vnderstand, and go al-
ways vpon this Ground. That Prayer is
not the end, but the meanes which we
are to take for our profit, & perfection:
So that we must not enter vpon
Prayer, as meaning to make that our
last designe. For the perfection of our
soules, doth not cōsist in hauing great
consolation, and sweetnes, and Con-
templation; but in obeyning a perfect
mortification, and victory ouer our
selues, and ouer our passions, and ap-
petites; reducing our soules (asmuch
as possibly we can) to that happy state
of Originall Iustice, wherein they were
created, when our sense and appetite
was wholly subiect and conforme to
reason, and reason to God. Now we are to
take

take *Prayer*, for the *meanes* of attaining to this end.

Iron is made softe, betweene the *Anuile* and the *fire*, to the end that they may worke it, and double it, and do with it what they list; and iust so it is to be in *Prayer*. To the end that we may not find mortification very difficult and offensiue, but that we may be able to breake our selues of our owne will, and to be content with trouble, as occasion is offered; we had need come to the *anuile* of *Prayer*, and there with the heat and fire of deuotion, and by the example of Christ our Lord, our hart goes softning it selfe, that so we may worke, and mould it towards any thing that shalbe fit for the greater seruice, and glory of God.

This is the duty of *Prayer*, and this is the Fruit, which we must reape from thence. And for this purpose it is, that our Lord is wont to giue consolation, and gust in *Prayer*; not to the end that we may stay there; but that we may fly on, by the way of vertue, towards perfection, with the greater alacrity, and speed.

This

Psa. 118.
32.

Exodus
34. 29.

Ambro-
fius.

Lucæ. 6.

Luc. 12.

43.

Matth. 26.

46.

Matth. 26.

This is that which the holy ghost meant to giue vs to vnderstand, in that which happened to *Moyfes*, when he came downe from speaking with Almighty God. The holy Scripture sayth, That he came forth with great splendor in his face; and it noteth, that the same *splendor* appeared, after the māner of *hornes*, in which the strēth of beasts doth consist: to giue vs to vnderstand, that we are to draw strength frō *Praier*, wherby we may worke well. The same Truth, did Christ our Lord teach vs, by his example, in the night of his *Passion*, resorting to the help of *Prayer*, once, twice, & thrice; to provide himselfe so, for his combat, which then he found to be at hād. Not that himselfe had any need therof, as *S. Ambrose* notes; but to giue example to vs. And the holy Gospell sayth, that an *Angell* appeared, who gaue him comfort; and he rose from Prayer, so full of strength, that instantly he sayd to his disciples, *Surgite, eamus, ecce appropinquauit, qui me tradet.* Rise vp, let vs go, and meeete our enemies, for behold he approacheth, who will betray me. He maketh offer of himselfe

himselfe, and deliuereth himselfe vp into their hands: *Oblatus est quia ipse voluit.* All this serues, but to teach vs, that we must take *Prayer*, as the meanes to ouercome those difficultyes, which present themselues, in the way of vertue.

S. Iohn Chrysostome sayth, that *Prayer* Chrysostome is a kind of tempering, and tuning the same. Violl of our hart, that so it may make Note, good musicke, in the eares of Almighty God. Our businesse therefore in *Prayer*, must be, to moderate, and tune the cords of our passions, and affections, and of all our actions; to the end that they all, may stand well with reason, and with God. And this is that which we are saying daily; & which we also here others say, in their sermons, and spirituall exhortations, that our *Prayer* must be *Practicall*: That is, it must be addressed to working, and must helpe vs to make those difficultyes smooth, and those repugnances weake, which obiect themselues to vs, in a spirituall life. And for this reason, the holy Ghost called it *Prudence*; *Scientia Sanctorum Prudentia*. For *Prudence* is addressed

Pro. 9. 10.

ſed to *working*; to ſhew the difference of this, from the *ſcience* of learned men, which only conſiſteth in *knowing*. And ſo the *Saints* affirme, that *Prayer* is the generall, and moſt efficacious remedy, againſt all our temptations, and all other neceſſities, and to all the occaſions, which may be offered. And this is one of the chiefe commendations, which belong to *Prayer*.

Theodo-
ret.
Note.

Theodoret relates in his religious Hiſtory, of a holy *Monke*, who ſaid, that *Phyſicians* cure ſeverall diſeaſes of the body, euery one with a ſeverall remedy, nay, that many tymes for the cure of one diſeaſe, they apply many remedies; for in ſine remedies fall ſhort, & their vertue is lymitted, and abridged. But *Prayer*, is a remedy both vniuerſall, and full of efficacy, againſt all neceſſities, and to reſiſt all temptations, and bad encounters of the enemy, and to obteyne all vertue; and to apply vnto the ſoule, an infinite good, which is God. For vpon him it takes hold, and in him it reſts, and ſo they call *Prayer*, *Omnipotent*. *Omnipotens oratio, cum ſit vna, omnia poteſt*. And *Chriſt*

our

our Redeemer, against all temptations, gaue vs this remedy of Prayer. *Vigilate & orate, vt non intretis in tentationem.* Matth. 26. 41.
Watch, & pray, lest you enter into temptatio.

The second aduise, which will also serue vs much, for the execution of that which hath beene said, is, That as when we go to Prayer, we must be prouided of the *Points*, wherupon we meane to *meditate*; so also we must for-
 thinke the *Fruite*, which we desire to draw from thence. But some will say, how shall we know what *Fruite* we are to draw, out of Prayer, before we beginne to make it? We desire that you would declare this to vs, more at large. Content. Did we not say euen now, that we must go to Prayer in search after a remedy of our spirituall necessities, and to obtayne the victory of our selues, & ouer our passions, & euill inclinations; and that Prayer, is the meanes which we are to take for our reformation and amendement? Well then; before any man enter into Prayer he is to consider thus with himselfe, at good leasure. What is the greatest spirituall necessity, that I am sub-

iect too : What is that, which hindreth my proceeding most, and maketh most warre agaynst my soule. And this is that, which we are to thinke of before; and to place it before our eyes, & to insist vpon it; to fetch the remedy thereof, out of our Prayer. And the prouiding and preparing of the *Points* of our *Meditation* must be addressed to that purpose. I wil giue you an exáple.

I finde in my selfe, a great inclination to be valued and esteemed, and that men should make much account of me; and that humaine respects vse to transport me much; and that, when any occasion is offered, whereby my selfe to be vndervalued, I feele it, and I am troubled much, and perhaps sometimes, I make show therof. This me thinkes is that, which makes stiffest war against me, and that which most hindreth my proceeding in spirit, and the peace and quietnes of my soule, and makes me fall into the greatest faults.

Well, if your greatest necessity consist in this, *remedy* must stand in overcoming, and rooting vp this imperfection.

ction. And this is that which you are to carry in your mind, & that which you are to place before your eyes; & to take it to hart, and to insist vpon it, that so you may obteyne it by Prayer. And so it is an error, for one to go ordinarily to God, in Prayer, as by chance; to take hold of that, which shall there present it selfe, (like a Woodman who would shoote at the *Heard*, let the arrow light where it wil) leauing that a part, wherof he standeth in greatest need. But the truth is, that we must not go to Prayer, to take that which comes, but to procure that, which is for our purpose.

The sick man, when he goes into the Apothecaries shop, layes not hold vpon the first drugg he findes; but vpon that wherof he hath need, for his infirmity. There is one man, who is full of pride vp to the very eyes, another of impatience, another of stiffe Iudgment, and selfe conceit, as is daily seene when any occasion is offered, & he takes himselfe dayly in the manner; and yet he goes vpon Prayer, to flourish, and make fyne conceyts; and

he layes hold vpon that which first comes in his way, or which giues him most gust ; picking heere, and there.

This is not the way to gather *Fruite*.

A man is alwayes to obserue well, what it is which he needeth most, and to procure the remedy, since he goes to Prayer for that end. *S. Ephrem* brings

Ephrem.
exhort. ad
Religiosos
de armatu-
ra spiri-
tuali l. 2.
pag. 160.

to this purpose, the Example of that blinde man in the Gospell, who came calling, and crying out, to Christe our Lord, *that he would haue mercy on him.*

Consider (sayth he) how Christ demanding of him, what it was that he desired? the blind man did instantly represent his greatest necessity, & that which gaue him most payne, which was his want of sight; and of that, he

Luc. 18.

desired to be deliuered : *Dominus vt videam.* Doth he perhaps demand any o-

Marc. 10.
51.

ther of those things, wherof yet indeed he might haue need? Did he say perhaps, *Lord giue me some cloathes, for I am poore?* He askes not that; but, laying aside all other things, he resorts to the thought of his greatest necessity. So are we (sayth he) to do in Prayer, considering wherof we haue most need, in-

sisting

sisting, and perseuering in the demand therof, till we obteyne it.

To the end that there may be no excuse in this, it is to be noted. That howsoeuer it be true, that when he who goes to Prayer, and pretends to produce desires of the particuler vertues which wanteth most, is ordinarily to procure, that the *Points*, & matter vpon which he will meditate, may carry some conueniency, and proportion therunto; to the end that the *Will* may be the more quickly moued (and that with greater constancy and seruour) to the producing of those desires; and so, may the more easily obteyne the Fruite, which he expects; yet it is also fit to be vnderstood, that whatsoever Exercise a man makes, & whatsoever *Mystery* he meditates, he may yet apply it, to that which he needeth most. For Prayer is as the *Manna* of heauen, which saouours to euery one, as himselfe will. If yow would haue it saueur of *Humility*, or of the *Consideration* of sinne, or death, or of the passion of our Lord, or of benefits receyued; if you will draw from hence much grieffe, or

Confusion for your Offences, it will favour of any of these things. It will also favour of *Patience*, if that be the thing, which you would strive to get; & so in the rest.

CHAP. XV.

How it is to be understood, that in Prayer we are to take some one thing to hart, whereof we haue greatest neede, wherein we must insist till we obtaine it.

I Will not say for all this, that we must euer attend to one, & the same thing in Prayer. Because howsoever our greatest particuler necessity may be the want of *humility*, or the like, yet we may well imploy our selues in Prayer, vpon the acts and exercises also of other vertues. An occasion presents it selfe to you of cōforming your selues to the will of God, in all that which he shall dispose, and ordayne cōcerning you; deteyne your selues in it, as long as you can; for this will be a very good Prayer, and very well imployed, and will no way blunt the lance; wherewith you meane to take *Humility*, but will rather sharpen the point therof. It

It comes to your minde, to make a greate act of acknowledgment, and gratitude, for the benefits which you haue receyued from God, aswell in generall, as particuler; deteyne your selues also herein, for it is great reason, that we should dayly thanke our Lord for the benefits which we haue receyued; & especially, for hauing drawne vs to the state of Religion. It occurs to you to make an act of detestation of your sins, & of much grieve for hauing cōmitted them; & of *firme purpose* rather to dy a thousand tymes then to offend God any more: deteyne your selues herein; for it is one of the best, & most profitable acts, which you are able to exercise in your Prayer. It comes into your minde, to make an act of great *loue of God, and of zeale*, and great desire of the saluation of soules, and to endure any trouble for them; deteyne your selues also herein; and heere you may also well deteyne your selues in desiring fauour of Almighty God, not onely for your owne soules, but for your neighbours, and for the whole Church; For this is one, and that a very prin-

principall part of Prayer. In all these things, and in the like to these, we may well deteyne our selues, and it wil be a very profitable Prayer. And so we see, that the Psalms, which are a most perfect kind of Prayer, are full of very different affects. For this reason, *Cassian*, & the *Abbot Nilus* sayd, that Prayer was like a field full of plants, or like a garland wrought, and woven with variety of flowers, of different smells: *Ecce odor filij mei, sicut odor agri pleni, cui benedixit Dominus.*

Cassianus
Col. 9. c. 7.
Nilus.
Gen. 27.
 27.

There is yet another benefit belonging to this variety; that it procures our Prayer to be more easily made by vs, and consequently that we may continue, and perseuere longer in it. For continuall repetition of the same thing, vseth to make men weary; whereas variety delights, and entertaines. But that which I would say is this. It importeth very much, towards our profitting in spirit, that for some tyme, we take to hart, the procuring of some one vertue, wherof we find our selues to stand in most necessity; and that principally we insist vpon that, in Prayer; beseeching our Lord earnest-

Tract. 7. c.
 3. & 9.
tract. 8.
 c. 7.
 Note.

earnestly, to bestow it vpon vs; and actuating therein very often, both for dayes, & moneths; and that we may euer carry it before our eyes, & euen riuerted in our harts, till we obteyne it. For after this manner, are the businesse, euen of this world, dispatched. And so they vse to say, by way of *Prouerbe*: *Lord deliuer me, from hauing to do with a man, who hath but one businesse.*

The glorious *S. Thomas* sayth, that the Desire vseth to be so much stronger, and more efficacious, as it resol- ueth more earnestly, vpon the obteyning of some one thing. And to this purpose, he bringeth that of the Prophet, *Vnam peto à domino, hanc requiram.* One thing I haue begged of our Lord, & the same I will stil desire, til I obtaine it. He who pretends to acquire any Art, or Science, doth not study one thing to day, and another to morrow, but he prosecutes that one which he desires to learne. And so he, who pretends to acquire any vertue, must principally exercise himselfe, for some tyme, therein; applying thereunto his *Prayers*, and all his other spirituall Exercises till

S. Tho. 2.

2. q. 83. ar.

14. arg. 2.

Psa. 16. 4.

Note.

S. Tho. 1.

2. q. 65.

art. 1.

till he obtayne it. Especially since (according to the doctrine of *S. Thomas*) all the morall vertues, haue great connection with one another, and they go togeather, and are interlaced in such sorte, that he who possesseth one of them, in perfectiō, shall haue them all. And so, if you obtayne true *Humility*, you shall obteyne therewith, all the *vertues*. Pluck *Pride* wholly out of your hart by the rootes, and plant therein a most profound *Humility*; for if you obtayne it, you shall haue withall, much *Patience*, and much *Obedience*; and you shall complayne of nothing; and any trouble will seeme small in your sight; and all, wilbe thought too honourable and easy for you, in respect of that which you deserued. If you haue *Humility*, you will also haue much *Charity* towards your brethren, esteeming them to be all good, and only your selfe, starke naught. You will haue much *simplicity of hart*, and will not lightly passe your iudgment vpon any other; but will feele your owne miseryes, and faults so much, as that you will not thinke of other folkes.

And

And after the same manner, we might go discourſing vpon other vertues.

For this reaſon alſo, it is a very Note, good courſe, to apply your particuler *Examen*, to that, which you direct your *Prayer* too, and ſo to ioine one, with the other. For in this ſort, all our *Exercises*, being bent one way, at once, much buſineſſe wilbe done. And *Cas-* *Casſia.*
ſian proceedeth yet further: For not *nus.*

only in our *Examen*, and the moſt retired kind of *Prayer*, will he haue vs inſiſt vpon that, wherof we haue moſt need; but alſo that we ſhould many tymes in the day, liſt vp our ſpirit to our Lord, for that purpoſe, with *iaculatory Prayers*, and ſighes, and groanes of our hart; and that we alſo ſhall do well, to add other pennances, & mortifications, and particuler deuotions, to the ſame end, as I ſhall ſhew els where, more at large. For if this be the *Tract. 7.*
greatest neceſſity which I haue, if this *9.*
be the greatest Vice, or euill inclination, which raignes in me, and which makes me fall into the greatest faults; if, vpon the rooting vp, and overcoming of this vice, and obteyning the
con-

contrary vertue, dependeth the ouer-coming and rooting vp of all Vice, & the obteyning of all vertue; all diligence and labour shalbe but well imployed, in this businesse.

Chrisost.
tract. de
oratione.

S. Chrysostome sayth; That *Prayer* is as a *fountaine*, in the middest of an Orchard, or Garden, without which *fountayne*, all is withered and dry; but with it, all is greene, and fresh, and flourishing. Our soule must be watered, by this *fountaine* of *Prayer*. For this is that, which must keepe the plants of all vertue, in continuall freshnes & fertility, as *Obedience*, *Patience*, *Humility*, *Mortification*, *Recollection*, and *Silence*: But as in a Garden, or Orchard, there vseth to be some one tree, or dainty flower, which is more esteemed and regarded, & to which the *water* is conducted with more care, then to the rest; and although water should be wanting to others, it must not be wanting to it; & although there want tyme for tending the rest, there will not want tyme for it: iust so it must be in the Orchard, and Garden of our soule. It must all be watered, and conserued,
by

Note.

by the spring of *Prayer*; but yet still, you are to haue an eye to some one principall thing, wherof you are in greateft need, and to that you must chiefly resort; and for that, there must neuer want any tyme. And as at the going out of your *Garden*, you lay hold of that *flower* which contents you most, and you go out with it, in your hand; so also in *Prayer*, you are to lay hold of that, wherof you haue most need, and to gather it, as a *Fruite* from thence. Chap. II.

Hereby sufficient answer is giuen to that which vsually is asked: If it be good for a man to draw that fruite from *Prayer*, which is agreeable to the *Exercise*, whereupon he *meditates*? We haue already said, that although a man must euer haue a particuler eye, vpon that wherof he hath most need; yet with all, that it is good for him, to exercise himselfe, and to actuate in the affects and acts of other vertues, agreeable to the *mystery* which is meditated. But yet a point of great importance is to be obserued heer; That those affects, and acts which we shall make
and

Note.

and exercise in *Prayer*, about those *vertues*, which occur to vs, in conformity of that which is meditated, are not to be passed ouer superficially, or cursorily; but at great leasure, & by making a quiet stād vpon them, till such tyme as we satisfy our selues; and till we feele, that it sticks, as it were, by the very ribs of our soule; and is, after a sort incorporated therunto. And this we are to do, althogh it cost vs the whole houre, as was said before. For one of these affects, and acts continued after this sort, is much better, and doth profit vs more, then to make many acts of seuerall Vertues, and passe them ouer, in a posting manner.

One of the reasons, why some do not profit so much in *Prayer*, is because they are faulty in this point, and go leaping and skipping on the acts of seuerall vertues, saying within themselves; heere an act of *Humility* comes well in, and then they make an act of *Humility*, & then away; then they thinke it is to the purpose, if they make an act of *Obedience*, and then they make an act of *Obedience*; and shortly
after

after of *Patience*; & so they go running, like a Cat ouer the coales; so lightly, that although there were fire, it wold do them no hurt. Therfore when they rise from *Prayer*, all is forgotten and lost, and they remayne as tepide, and vnmortified as before. Doctor *Auila* reprehendeth them, who being about one thing in *Prayer*, as soone as any other thing, doth offer it selfe, they instantly giue ouer the former. And he sayth, that vsually this is a fraude of the diuel, who by inducing them, like some Pye, to skip from one branch to another, depriues them of the *Fruit* of their *Prayer*.

*Auila cū
75. m Au-
di-filia.*

I say, it importeth much, that we deteyne our selues, in the affects & desires of vertue, till such tyme as our soules be euen imbrued therewith. As if you will actuate about contrition, or grieve for sin, you are to stay therein, till you find a great detestation and horror of sin, according to that of the Prophet; *Iniquitatem odio habui, & abominatus sum.* For this will make vs depart from *Prayer*, with firme purpose, rather to vndergoe a thousand deaths,

Note,

*Psa. 118
163.*

Note,

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then

then to commit one single mortall sinne. And so doth *S. Augustine* note very well, that to conceiue horroure against some sinnes, as *Blasphemy*, the *murthring of a mans father*, and the like, is easily done; for men seldome fall vpon such crymes: but it is to be en-
deauoured concerning other more v-
suall offences, wherof the Saint affir-
meth, that *Consuetudine ipsa viluerunt*: By
custome men haue lost the feare, and horror
which is fit; and therefore men easily fall into
them. In the same manner, if you will
actuate, and exercise your selues in *Hu-
mility*, you must deteine your selues, in
the affect and desire of being meanelly
esteemed, and despised, till at last your
soule may go drinking vp, and be im-
brued with this affection, and desire; &
so all these fumes, and frothes of pride,
may go diminishing, and decaying.
And the same is to be done, in exerci-
sing the affects, and acts of other ver-
tues.

Hereby it doth easily appeare, how
much it will help towards our good,
that we take to hart, and insist, & per-
seuere in the demand of some one
thing,

thing, after the fashiō which we haue declared. For if this affect, and desire of being despised, and held in meane accounte, or any other like affect, might continue in vs, one houre in the morning, and another in the evening, and as much in the day following, and diuers other dayes after that, it is plaine inough, that it wold worke another manner of effect in our hart; and our soules would receiue another manner of impression, and incorporation of that verue, then if we should passe it, lightly ouer. *S. Chrysostome* sayth, that as no one shower of raine, nor watering by the hand, will suffice for any soile, how fruitfull soeuer it may be, but there wilbe need of many showers, and many waterings; so also will it be necessary, that our soule may haue many waterings of much Prayer, to the end that it may be bathed, and imbraed therewith. And he bringeth, to this purpose, that of the Prophet, *Septies in die laudem dixi tibi: Psa. 118.* Seauen tymes a day did the Prophet David water his soule, with the streame of Prayer; and he deteyned himselfe

Chrysostome.

Note.

Psa. 118.

164.

Psal 135.

Psal. 150.

much, in the same affects, repeating the same, ouer and ouer, many tymes, as is to be seene abundantly in the *Psalmes*. And in one alone, he repeateth the same thing, seauen and twenty tymes, *Et in eternum misericordia eius*; proclaiming, and exalting the mercy of our Lord. And in fise only verses, of another *Psalme*, he awaketh, and inuiteth vs, to praise God, an eleauen seuerall tymes.

Matt. 26.

44.

Luca. 22.

43.

And Christ our Lord, did, by his owne example, instruct vs in this kind of *Prayer*; and in perseuering about the same thing, as we see in his *Prayer of the Garden*, for he was not contented to make that *Prayer*, to his *Eternall Father*, only once; but he renewed it the second, & the third tyme, repeating the selfe same words, *Eundem sermonem dicens*. Yea, and the holy Gospell sayth, that at the end, he prayed more at large, then he had done before: To teach vs, that we are to insist, and perseuer in *Prayer*, about some one, and the same thing; repeating it, and replying more then once. For by this meanes, and by perseuerance

tance therein, we shall come, to attaine that vertue, and perfection, which we desire.

CHAP. XVI.

How we may be able to deteyne our selues much in Prayer, about the samething: and the way and practise of a very profitable kind of Prayer is set downe; and that is, to descend to particular Cases.

IT remaynes, that we deliuer the manner which we are to hold herein; to the end that we may be able to deteyne our selues in Prayer, a long tyme together, in desire of one, and the same vertue, since it is of so great importance, as hath beene sayd. The playne, and vsuall meanes which is wont to be giuen for this purpose, is to procure to continue the selfe same act, and affect of will, or to reiterate it, and repeate it agayne, like one who giues a push to a wheele, that it may not stand; or like one who still is casting fresh wood into the fire; helping our selues for this purpose, of the same first consideration, which in

Pſa. 114.
7.

the beginning, did moue vs to this affect, and deſire when we finde that it is apt to coole, and ſaying with the prophet; *Conuertere anima mea in requiem tuam, quia Dominus benefecit tibi.* Awake thou, O my ſoule, and returne to thy reſpoſe and reſt, & conſider how much it imports thee, and how great reaſon it is, that thou ſhouldeſt ſerue our Lord, to whom thou oweſt ſo much.

When the firſt conſideration doth not ſerue to moue vs, we muſt ſerue our ſelues of ſome other, or els paſſe on, to ſome other *Point*. And for this purpoſe, we are euer to carry diuers *Points* provided; to the end that when one of theſe is diſpatched, & that already it ſeemes to moue vs no more, we may proceed on to another, and yet another, which may, by reſreſhing, affect, and moue vs, to what we deſire. And further we muſt doe in this, as in the caſe of corporall foode, which (to auoyd that ſtidiouſnes, which is vſually cauſed by continuing long to eat of the ſame meate) we are wont to dreſſe, and diſguiſe in ſeueral man- ners; and therby it ſeemeth new, and giueth

Note.

giueth vs a new kind of gulle. Euen so, to the end that we may continue a long tyme in demaund of the same thing in *Prayer*, which is the very food and sustenance of our soule, it is a good way, to dresse it, in different maners. This we may do sometymes, by passing, from one consideration, to another; or from one *Point* to another, as we saide euen now. For euery tyme that a man moues himselfe, and actuates vpon the same thinge, by a different reason, or consideration, it is like dressing it, after another fashion, & it growes to be like a new dish of meate.

Againe, although there should be *Note*, no new reason, or consideration at hand, yet the affect and desire of the same vertue, may, in it selfe, be dressed seuerall wayes. As if one pretend to get *Humility*, sometymes he may be deteyning his minde, in the knowledge of his owne misery & weaknes; despising and confounding himselfe for that. At other tymes, he may enterayne himself in a desire to be disesteemed, and despised by others, not ma-

king any account of the opinion, and estimation of men; but holding it all to be meere vanity. At other tymes, he may be giuing himselfe confusion, and thame, to see the faults, wherein he daily takes himselfe; and to aske both pardon, and redresse of them, at the hands of God. At other times, he may do it, by admiring the goodnesse of God, which endureth him; whereas yet sometimes, we can hardly endure, euen our very selues. At other tymes by giuing him thanks, for not suffering vs to fall, into more grievous crimes. And by this variety, & difference of Acts, that fastidiousnes (which vsually is caused by continuance of the same thing) may be auoided; and it may grow to be of facility, & gulse, to continue, and perseuer in the acts, and affects of the same vertue, by meanes wherof, it growes to take deeper roote, and more entire possession of the hart. For as the *Fyle*, euery tyme that it passeth vpon the *Iron*, carryes somewhat with it; so euery tyme that we produce any act of *Humility*, or other vertue, some part of the contrary vice,

is

is diminished, and discharged thereby.

Besides this, there is another meanes to make vs perseuere, in desire of the same thing in Prayer, many daies together, which is both very easy, and very profitable; and this is, by descending to particuler cases. The teachers of me in the way of Spirit, do note, that we must not content our selues, to draw from Prayer, a generall Purpose to serue God; or only to proceed in vertue, and to be perfect, at large; but that we must descend in particuler, to that wherein we know or conceiue, that we may most please, and serue our Lord. Neither yet, are we to content our selues with conceauing any generall desire of any particuler vertue, as namely to be *humble*, to be *obedient*, to be *patient*, or to be *mortified*, because this kinde of desire, or rather velleity of any vertue, is intertayned thus in generall, euen by vicious men. For as vertue is truly beautifull, & honorable, and of great vse, not only for the next, but euen also for this life; so it is an easy thing to loue it, and to desire it, in such a generall manner. But we,
when

Note;

when we meditate vpon that vertue which we desire, must descend to particular cases.

As for example; if we pretend to obteyne a great *Conformity* with the will of God, we must descend to conforme our selues, with his will, in particular things; as well in sicknes, as in health; as well in death, as in life; as well in tentation, as in consolation. If we pretend to obteyne the vertue of *Humility*, we must also descend to particulars, by imagining such cases, as may be presented, or which vs to offer the-selues, for our being despised, or disesteemed; and so, in the rest of the Vertues. For these are those particulars, which are vsually most felt, and wherein the difficulty of the vertue doth most consist, and wherby a man is best discouered, and proued; and these are also the meanes, wherby vertue, is best obteyned.

We must also procure to begin to make our first instances, by those things, which are of the lesser sorte, & more easy; & we are afterward to rise to the more hard, wherein we thinke

we should haue more difficulty, if the occasion were offered; & so to go adding somewhat, & rising vp by little, and little, from the lesse, to the greater. And we must actuate in the particulars, as if we had them present with vs; & that, so long, as that nothing which concernes the Vertue to which we pretend, may present it selfe to vs, to which we may not boldly make head, and so the field remaine ours. And when any reall, and true occasions do occur, we must first imploy our selues in them, disposing our selues to manage them well, and with profit, euery one, according to his state. A good seruant of God, did also add this aduise, that in Prayer we should propound something in particuler, concerning such, or such a Vertue, which we should act that day. So low as this, do they say, that we must descend in Prayer.

This is one of the most profitable things, which we can exercise in Prayer; for it must be *Practisall*, that is to say, addressed to action, which may helpe vs to worke, according to that vertue which we desire to obtayne; &c.

to explaine the difficultyes, & to ouercome the repugnances, which may oppose themselves; and because it importeth much, that we make triall, and take essay, as it were, of our selues, before, as souldiers vse to do, who before they go to the warre, vse to try themselves in tiltings, and torneys, & barriers, and incounters, and other such like exercises, that they may be the better disposed, and dextrous towards a true warre. And *Cassian* doth much commend this Exercise, for the vanquishing of Vice, and Passion, and for the obteyning of Vertue. Yea, & *Plutarch* himselfe, and *Seneca* also, amongst the Pagans, say, that ignorant men do not vnderstand how much it imports towards the appeasing of trouble, when it arriueth, to imploy the thought vpon it, before hand.

They say it helpeth much, to bestow a mans thoughts in the considerations of difficultyes, and troubles. For that, as he who imployes his mind vpon soft, and delightfull things, makes himselfe effeminate, and loose, & good for nothing; and vpon the approach

Cassianus
col. 19. c.
16.

Plutarch.
Epist. ad
Pac. de
tranquill.
animi.
Seneca. l.
de consolatione.
ad
Heluiam
cap. 9.

Note.

proach of any thing which is contrary and offensive to such a one, he receiueh much disgust; and being accustomed to that base kind of delicacy, he turnes his backe, and seekes a leaning-place for his hart, vpon certaine agreeable, and delightfull obiects; so he who doth accustome himselfe, always to imagine sicknes, banishment, imprisonment, and all those other aduersities, which may happen, wilbe better disposed, and prouided for them, when they come; and we shall growe to find, that these are things which giue more feare in the beginning, then they bring hurt in the end. *S. Gregory* Greg. bo. 1
deliuered this excellently well; *Minus* 35. super
enim iacula feriunt, qua prouidentur: The Euang.
blow wounds not so deeply, when you were expecting it, and had halfe swallowed it before it came, as when it surpriseth you, vpon the sudden.

The example for this purpose is excellent, which we read of our *B. F. Ignatius*. Li. 3. c. 1.
When once he was sicke, the vita P. N.
Physitian willed him that he should not Ignatij.
giue place to sorrow, nor to pensiue thoughts. Vpon this occasion, he began

gan to thinke attentiuely, within himselfe, what kind of thing might happen to him so vnfauory, & vntoward, as to afflict, and trouble the peace, and rest of his soule. And hauing passed the eyes of his consideratiō, ouer many things, one only occurred, which stuck neerer to him then the rest, & it was, *If perhaps the Society should come to be dissolved.* He proceeded on, to examine himselfe, how long the affliction, and paine were likely to hold him, in case such a thing as that, should happen. And it seemed to him (so that it should happen, without his fault) that within one quarter of an houre, wherein he might recollect himselfe, and be in Prayer, he should be deliuered of that disquiet, and should returne to his accustomed tranquillity, and peace of mind. And he yet added further, that he would hope to holde that quietnesse and tranquillity, although the Society should be dissolved, and defeated, *euen as a graine of salt, is, in the water.* This is a very good, and a very profitable kind of Prayer.

Act. 3. 13.

The Apostle S. Iames, in his Canonical
call

call Epistle sayth: *Tristatur aliquis vestrum,*
 oret: when you seele your selfe in af-
 fliction, or discomfort, resort to Prayer,
 and there you shall find comfort and
 remedy. And so did the Prophet David; *Psa. 76.4.*
Renuit consolari anima mea; memor fui Dei,
& delectatus sum. When he found him-
 selfe discomforted, he remembred God,
 and raised vp his hart to him; and pre-
 sently his soule was filled with this
 ioy and consolation; This is the wil of
 God, so he will haue it: which is the
 contentment of all contentments.

Now, as after the arriual of the oc-
 casion of trouble, it is very good & ex-
 pedient, to resort to Prayer, for the
 bearing of it well; so also doth it much
 importe, to take this remedy, by way
 of preuention, and preseruatiue, to the
 end that afterward, it seeme not new
 and hard, but gentle, & light. S. Chry-
 sostome sayth, that one of the princi-
 pall causes why the Holy Iob, conti-
 nued so firme, and constant in all his
 aduersityes, and troubles, was, because
 he had prouided himselfe for them, by
 way of imagination, and premedita-
 tion, and actuation vpon them; as vpo

Chrys. bo.
 de auaritia

Iob. 3. 25.

a thing which might happen, according to that which himselfe relateth, *Quia timor quem timebam, euenit mihi; & quod verebar, accidit.* But now if you be not prouided for it before hād, & if euē in the bare desire, you finde difficulty; what will become of you, in the worke it selfe? And if yet, whilst you are in *Prayer*, & when you are far from the occasion, you find not hart, and courage inough in your selfe, to imbrace such an action, and occasion, and contempt, and trouble as is on foote; what will become of you, when you are gone from *Prayer*, and when the difficulty of the occasion & action is at hand? And when you are remoued from the meditation & consideration, of the example of Christ our Lord, which giues you breath, and hart? When you are sometymes in *Prayer*, you are carried to the desire of such occasions as those, and yet when the occasion is offered you faile; what will become of the busines, if euen in the tyme of *Prayer*, you desire it not? If he who *purposeth*, do often faile, how sure will that other man be to faile, who
late,

Tho. de
Kempis.

late, or neuer will so much as *purpose*?

By this meanes, we giue a man very copious matter, to continue, & perseuere in *Prayer*, concerning the same thing, and with the same affect or desire, many howers together, & many dayes. For the particuler cases which may occurre to vs, and to which we may descend, are without number; & to be able to make head to all, will finde vs worke inough, to do. And when you shall arriue to thinke, that you finde strength inough in your minde for all, and that you can performe it with a good will; do not yet conceiue, that your businesse is already brought to an end. You haue yet a lōg way to go. For there is a great deale of difference, betweene doing, and sayings; and betweene the *desire*, & the *deed*. It is clere, that the *deed*, is farre more difficult, then the *desire*. For in the *deed*, or worke, the obiect it selfe is present; but in the *desire*, there is nothing present, but the *imagination* of the *deed*. And so it happeneth to vs many times, that in *Prayer*, we are full of seruour; and it seemes to vs, as if nothing

Note.

were able to stand in our way. And yet afterward, when the occasion is offered, and that it calls vs to put our hand to worke, we find our selues far, from what we thought.

It sufficeth not therefore, that you finde those good desires in your selues; but you must procure, that they may prooue so full of efficacy, that they may extend, or reach to the very *worke*; for this is the true touch of *Vertue*. And if you see that your *deeds* agree not with your *desires*, but that when an occasion is offered, you discern your selfe to be another man, then when you were in *Prayer*; be confounded with shame, to find that all goes away in bare *desires*. Or rather confounde your selues with shame, because those *desires*, by all probability, were not true ones, but conceits, and imaginations; since so poore, and so weake a thing, can put you afterward into disorder & disgust; & can make you turne backe, where you were before. And as the Smith, when his worke prooues not well, returnes yet once againe to his *Anvile*, to redresse & accommodate it, that

that it may come right; so are you to returne to this *Annale* of Prayer, that so you may beate your *desires* into a better mould; & giue not ouer, till your *desire*, and your *deed* shake hands together; and so, as that there be no more falling out.

Yea and yet, euen when you shall arrive to this, that you conceive your *Note* selfe to beare the occasions which are offered you, with vertue; do not yet make your selfe belieue, that all the businesse is brought to an end. For in the selfe same worke, there are many degrees, and steps, wherby to rise, before you can arrive to the perfection of that Vertue. For first you must exercise your selfe to carry, with *Patience*, all the occasions which shalbe presented; for this is the first degree of *Vertue*. Suffer things at least with *Patience*, if you cannot do it with *Alacrity*. And for the performing euen of this, there wilbe inough to do for some dayes, and not a few. And when you shall haue arrived, to beare al hard incounters with *Patience*; yet much more way is to be made, for the attayning to the perfection

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ction of Vertue. For (as a Philosopher ſayth) the ſigne that a man hath obteyned the perfection of a vertue, is when he performes the workes therof (prompte, faciliter, & delectabiliter) with promptitude, with facility, and with delight. Well then, conſider if you performe the workes of vertue, of Humility, of Pouerty of ſpirit, of Patience, and of the other vertues, with promptitude, with facility, and with delight, or guſt; and you ſhall ſee thereby, if you haue obteyned that vertue. Conſider if you be as glad of diſhonour, and contempt, as worldely men are wonte to take delight, in honor, and eſtimation: which is the Rule, that our

B. F. Ignatius ſets before vs, he hauing taken it firſt, out of the Goſpell. Conſider, if you be as glad, and do take as much guſt, in pouerty of dyet, & cloathing, and lodging, and that the very worſt of the houſe be giuen to you, as the couetous man would be, of full coffers. Conſider, if you be as glad of mortification, and ſuffering, as they of the world, uſe to be, of reſpoſe, and reſt. If then, we be to arriue to this perfection, in euery vertue, we ſhall

C. 4. exam.

6. 4. C.

reg. II.

Summarij.

shall well haue inough to do, for many dayes, and peraduenture years, although we did attempt, but some one of them.

CHAP. XVII.

That in the consideration of these Mysteries, we are to go on, at good leasure, and not to passe ouer them superficially: and of some meanes which help therein.

IN the consideration of diuine mysteries, it doth also much importe, to dig and sound towards the same thing, and not to passe cursorily, through them. For one mystery well considered, and pondered, will profit vs more, then many, which are looked vpon with superficiall eyes. Our B. F. Ignatius, in his booke of spirituall Exercises, doth therefore make so much account of repetitions, as that instantly after euery Exercise men are to make one Repetition, and sometymes two. For that which a man findes not, the first tyme, by perseuerance, he will find, the second. *Quia qui querit inuenit, & pulsanti aperio-*

P. N. Ignatius libri
Exercitiorum
spiritualium.

Matt. 7.

Num. 10.

21.

aperietur. Moyses strucke with his rod, vpon the rocke, and drew forth no water vpon the first blowe; but he drew it forth, vpon the second.

Mark. 8.

24.

And Christ our Lord, did not cure, at a clap, one of those blind men in the Gospell; but he went curing him, by little, and little. First he applyed *spittle to his eyes*, and asked him if he saw any thing. The patient answered, that he saw certaine things in grosse, but that he distinguished not well, what they were. *Video homines, velut arbores ambulantes.* The men seemed to him, but walking trees. Our Lord returned to apply his hands to his eyes, and he cured him out right; so that he saw distinctly and cleerely. So doth it vse to be in Prayer, when turning, & returning to the selfe same thing, one discouereth more, then at the first. As when a man enters into a darke roome, at the first he seeth nothing; if he continue a while, he begins to see. Particularly we must procure to deteyne our selues still, in the consideration of things, till such tyme as we may be very well *unbeguiled*, and fully possessed of what is true;

true; and well conuincd and resolued, vpon the doing of what is fit. For this is one of the chiefe *Fruits*, which we are to draw out of Prayer: and wherein it concernes vs much, to go well grounded, as we said before.

Cap. 9.

As for the meanes, which are to help vs, to consider and ponder these *mysteries* in this manner, if our Lord send downe, some little beame of his diuine light, and open the eyes of the soule, it findes so much to consider, and hath so much, wherein to deteyne it selfe, that it can say with the Prophet, *Reuela oculos meos, & considerabo mirabilia de lege tua. Latabor ego super eloquia tua, sicut qui inuenit spolia multa.* The second of these places, declares the first. I will reioyce in the consideration of those mysteries and meruailes, which I haue found in thy law, as a man would reioyce, after he had won a bartell, and met with abundance of rich spoiles.

Psa. 138.

With the blessed *S. Augustine*, and *S. Francis*, the whole dayes & nights did passe at ease, in the Consideration of these two, or three words, *Nouerim te, & nouerim me, Let me know my selfe,*

and let me know thee. *Deus meus, & omnia.* My God, and my all things. Which is a kinde of Prayer, of great conformity, with that, wherof the Prophet *Isay* sayth, that it was vsed by those Citizens of Heauen, who being suspended in the Contemplation of that diuine Maiesty, are perpetually singing, and saying, and repeating, *Sanctus, Sanctus, Sanctus; Holy, Holy, Holy.* The same, sayth *S. Iohn*, speaking in the *Apocalyps*, of those Mysterious beasts, which stood before the throne of God: *Et requiem non habebant die ac nocte, dicentia, Sanctus Sanctus, Sanctus, Dominus Deus omnipotens, qui erat, & qui est, & qui venturus est.* And they had no rest, neither by day, nor night, from saying, Holy, Holy, Holy, Lord God Omnipotent, who was, who is, and who is to come.

Isa. 63.

Apoc. 48.

*Gerson 3.
p. alphab.
75. litera
D. & al-
phab. 77.
litera Z.*

But to the end that we may arriue to this, it is fit (forasmuch as is on our part) that we vse to deteyne our selues, in the consideration of the mysteryes, still pondering, and sounding into the particularities therof, and exercising our selues therein. *Gerson* sayth, That one of the principall meanes which we

can set downe, and which will help vs most, towards the enabling of vs to make Prayer well, wilbe, the very ordinary, & continuall Exercise therof. It is no businesse this, which can be taught by Rhetorick, and Figures; nor is to be learned, by only hearing many discourses, nor reading many treatises of Prayer; but by putting the hand to worke, and by much practise therof. When a mother will teach her child to go, she spends not a whole houre in giuing him lessons, about the fashon that he is to hold in going; bidding him change the posture of his teete, now in this fashon, and then in that; but by putting him vpon the exercise of it, she makes him goe; & so the child learnes, and knowes, how he is to goe. Note;

Now this is the very meanes, whereby we are to learne this Science of Prayer. And although it be very true, that for the obtayning of the guyft of Prayer, or any other, which is supernaturall, no labour of ours is sufficient, but it must come from the gracious, and liberall hand of God; *Quia Prou. 2. 6. Dominus dat sapientiam, & ex ore eius prudentia,*

Sap. 8. 1.

dentia, & ſcientia ; becauſe it is our Lord who giueth wiſdome, and prudence, and ſcience proceedeth out of his mouth ; Yet his diuine Maieſty is pleaſed, that we ſhould exerciſe our ſelues therein , as carefully, as if we were to obteyne it only by that meanes. For he diſpoſeth of all things ſweetly ; *Attingit à fine vſq; ad finem fortiter, & diſponit omnia ſuauius*. And ſo he diſpoſeth of the workes of Grace , aſwell as of the workes of Nature. And as other arts & ſciences, are obteyned by practiſe, ſo is alſo this of Prayer. By playing on the lute, a man learnes to play ; by going, to goe ; and by Praying, a man learnes to Pray. And ſo Geron ſayth , that the cauſe, why, at this day, there are ſo few *Contemplatiues* , is through the want of this practiſe. We find that anciently in thoſe Monafteryes of Monkes, there were ſo many perſons of great Prayer, and Contemplation ; and now you ſhall haue difficulty, to find a man of great Prayer ; and when you ſhall ſpeake to men of *Cōtemplation*, it ſeemes to them, as if you were talking of *Metaphiſicks*, or *Moriſco's*, which is not to be vnderſtood.

The

The cause hereof is, for that anciently those holy *Monks* did exercise themselves much in *Prayer*; and the young men who entred into those *Monasteries*, were presently tasked, and instructed therein, and were made to practise it much, as we read in the rule of *S. Pacomius*, & other *Fathers* of those *Monks*. And so *Gerson* giues this aduise, as very important, for *Monasteries*, That they are to haue amongst them, certayne persons of spirit, who may be learned, and of great practise in *Prayer*; and who may instruct young men from their very entrance into *Religion*, how they are to exercise themselves in *Prayer*. And our *B. Father*, tooke this Counsell so much to hart, & did leaue it so well recommended in the *Constitutions*, that not only at the first, in their houses of *Nouitiates*, there should be some to instruct such as enter newly; but in all the *Colledges* also, and *Professed Houses* of the *Society*, he commands, that there be a *Prefect* ouer spirituall things, who may attend to this, and obserue how euery one proceedeth in *Prayer*, for the great importance,

3^d p. *Con-*
stit. c. 1. 12.
 & 4. p. c.
 10. 7.

tance, wherof he tooke that pointe to be.

Another thing also, is to help vs much, towards our continuance in this exercise of Prayer, and to perseuer in it much; and this is, to haue a great loue to God, and to spirituall things.

And so said the Royall Prophet; *Quomodo dilexi legem tuam Domine? tota die*

Psal. 113.

97.

meditatio mea est. How much, O Lord, do I loue thy Lawe? I am not satisfied with thinking on it, all day and night. This is my only intertainment and delight. *Et meditabar in mandatis*

Psal. 113.

47.

tuisqua dilexi. So that, if we did loue God much, we also would be glad to be thinking of him day and night, and we should not want matter wherof to thinke. Oh with how good a will, doth the mother stand thinking of that Childe of her wombe, whome she tenderly loues? And how little need hath she of discourses, or considerations, to comfort herselfe, in the thought of him? If you speake but one word of that Child, her very bowels are instantly in a commotion, and the tears of ioy, are streaming downe frō

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her eyes, without any more discour-
ses, or considerations. Do but begin to
talke to a widow of her husband de-
ceased, whome she most dearly loued,
and you shall see, how instantly she
will sigh, and weep.

Now if these effects can be wrought,
by this naturall kinde of loue; (why
do I say Naturall loue?) nay if we see
that the furious loue of some lost and
wretched creature, doth carry him so
absorpt, and inebriated vpon the per-
son whome he loues, as that he see-
mes vnable, euen to thinke of any
thing els; how much more should
the supernaturall Loue of that infinite
Goodnesse, and Beauty of our Lord
God, be able to produce these effects?
For more powerfull is *grace*, then
eyther *nature*, or *vice*. If God were all
our treasure, our hart would instant-
ly fly vp to him: *Vbi enim est thesaurus*
tuus, ibi est & cor tuum. All the world
thinkes willingly of him, whome it
loues; and of that, wherein it takes de-
light. And therfore, the holy scripture
sayth, *Gustauit, & vidit. Gustate & videte,*
quoniam suauis est Dominus. The Gust
may

Mat. 6. 21.

Pro. 31. 13.

Psa. 31. 9.

may precede the *seeing*; but the *seeing* causeth more *guste*, and more *loue*. And

S. Tho. 2. so S. Thomas speaking of this, sayth :
2. 2. 160. That *Contemplation* is the daughter of *Loue*,
7. ad. 1. because *Loue* is the roote therof. And he also sayth, that *Loue* is the end of *Contemplation*; for by the louing of God, a man is inclined to thinke, and contemplate vpon him; and how much more he contemplates, so much more he loues him. For good things haue this property, that when they are seene, they inuite to loue; & the more we se them, the more we loue them; and the more do we ioy, in continuing to see, and loue them.

CHAP. XVIII.

It is shewed after a practicall manner, how it is in our power, to pray euer well if we will; and to gather Fruite from thence.

**Cap. 4. &
 seqq.**

THAT most excellent, and extraordinary Prayer, wherof we spake before, is a most particuler giuste of God; which he imparteth, not to all, but only to such as it pleaseth him. But this ordinary, and playne *Mentall Prayer*,

Prayer, wherof now we treat, our Lord denieth to none. And it is the errour of some, that because they obteyne not that other rich *Prayer*, and *Contemplation*, it seemes to them, that they cannot pray at all, and that they are not fit, for this holy exercise; whereas yet euen this, is a very good, and very profitable kind of *Prayer*, and with it we may become *perfect*. And if our Lord be pleased, to impart that other *high Prayer* vnto vs, this inferiour kind of *Prayer* is a very good, and a very proper disposition, for the obteyning of it. I will therefore now declare how, with the grace of our Lord, it is in our hand to make this *Prayer*, euer well, and to gather *Fruite* from thence, which is a matter of much comfort.

By two meanes we may very well inferre thus much, vpon that which hath beene said. The first is, because the manner of *Prayer* which our *B. Father* hath taught vs, is to exercise therein the *Three powers of our soule*; placing, with our *Memory*, before the eyes of our *Vnderstanding*, the *Point* or *Mystery*, vpon which we meane to make our *Prayer*;

Prayer; and then to enter in, with our *Vnderstanding* it selfe, *discourſing*, *meditating*, and *conſidering* thoſe things which may ſerue moſt for the mouing of our *Will*; and then are the affects and deſires of the *Will* it ſelfe to follow: and this third, we haue already ſaid, to be the chiefe part, and *Fruite*, which we are to gather from Prayer. So that Prayer, conſiſteth not, in that ſweetneſſe and ſenſible guſte, which ſometymes we feele, and do experiment within our ſelues; but in the acts which we make, with the *powers of our ſoules*. Now the doing of this, is euer in our power, though we be neuer ſo dry, and diſcomforted. For although I ſhould be more dry then any ſlicke, and more hard then any ſtone, yet would it be in my power (with the fauour of our Lord) to make an act of deteſtation, and *griefe* for my ſins; and an act of the *Loue* of God; and an act of *Patience*, and an act of *Humility*; and to deſire to be diſgraced, and deſpiſed, in imitation of Chriſt our Lord, who would needs be diſgraced, and deſpiſed, for loue of me.

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It must heere be also obserued, that the businesse of making good Prayer, and the *Fruite* therof, doth not consist, in that one make so much as these very acts themselves, with gulse, or sensible consolation; nor in that he feelee much, euen of what he is doing; nor doth the goodnesse and perfection of the *acts* themselves, nor the merit which followes vpon them, consist in this. This I say, is to be noted much. For it vseth to be an errour, very common to many, who discomfort themselves, as conceauing, that they do no good in Prayer, because they feelee not so much actuall sorrow for their errours, and sins, or so great affection & desire of vertue, as they would. But these feelings do belong to the *Sensitive Appetite*; whereas the *Will* is a *spirituall Power*, and dependeth not vpon the other. And therefore there is no necessity, that a man should feelee his owne acts, in such a fashion; but it sufficeth that they be produced by the *Will*.

And so the Deuines, & Saints who treat of *Contrition*, and *Griefe for sin*, do

K

thus

thus comfort their penitents: Who
comming to make great account of
the greivousnes of mortall sinne, are
discomforted, for not being able to
dissolue themselves in teares; nor to
feele in themselves, that sensible griefe
which they desire. For they could find
in their harts, that euen their very
bowels, might split in their bodyes,
for sorrow of their sins. And those Au-
thors say, *That True contrition & griefe,*
consisteth not in the sensitive Appetite, but in
the Will. Let it trouble you to haue
sinned, because sinne is the offence of
God, who is worthy to be loued a-
booue all things; for this is true *Contri-*
tion. That other *feeling*, when our Lord
shall impart it, do you receiue it with
giuing of thanks; and when he doth
not, be not troubled, for God exacteth
not that of you. For it is euident, that
he is not to exact that of vs, which is
not in our power; and that kind of
feeling, which you would haue, is a
guste and sensible deuotion, which is
not in your power. Therefore God ex-
pecteth not that of vs, but he expe-
cteth, that which is in our power,
which

which is, the *sorrow* of our *Will*, which hath no dependance vpon that other. And the same is to be said of the acts of the *Loue of God*. Loue you God aboue all things, with your *Will*, for this is that strong and *appreciative Loue*, and that which God exacteth of vs. That other, is a *tender kind of loue*, which is not in our power. The same is to be said of the acts of other vertues, and of all the good purposes, which we haue.

This truth is clerely seene by the contrary. For it is most certayne, that if a man do, with his will, desire, and consent to a mortall sinne, although the same man, haue no other feeling nor take no other giste therein, yet he shall sinne mortally, and shall deserue to be condemned for it, to hell. By the same reason, he whose *Will* consenteth, and desireth that which is good, although he haue no other giste of feeling of it, shall please almighty God, and merit heauen. Especially since God is more ready to reward vertue, then to punish vice. Nay, many tymes, these acts, are more meritorious, and more acceptable to

Note

God, when they are done, after that dry manner, without guſte, or ſenſible conſolation; becauſe they are more pure, and more durable, & a man placeth in the more of his owne ſtocke, and he is at more coſt (as a man may ſay) then when he is carried on, by ſenſible deuotion. And ſo it is a ſigne of more ſolide Vertue, and of a *Will* more firme, and ſaythtull, to the ſeruiſe of God. For he, who without thoſe helpes of guſtes, and ſpirituall conſolations, doth make thoſe acts; what would he do with them?

M. Auila.

Father *Auila* ſayth very well, That God carryeth the other man, in his armes, as if he were a Child; but this later, goes vpon his owne legs, like a man. *Bloſius* ſaith, That they are like ſuch as ſerue ſome Lord, at their owne charge. And it importeth much, that we be accuſtomed to pray after this manner. For the moſt vſuall kind of Prayer with many, is wont to be in drineſſe; thoſe other, are extraordinary fauours. So that, as men, who goe by *Galleys* in deepe ſeas, when the wind comes to fayle them, do make their way by the force of *Oares*; ſo they
who

*Bloſius in
monil. ſ. i-
ritual. c. 3.*

who meane to exercise themselves in Prayer, when the prosperous winde of the illustrations, and fauours of God, are wanting, must procure to passe on, by the Oares of the Powers of their soule, which still are helped by the fauour of the Holy Ghost, though not alwayes so copiously, as at some tymes.

The second way, we may shew thus. Cap. 14.
 Prayer, as hath beene sayd, is not the end, but a meanes which we take for our spirituall profit, and to obteyne victory ouer our passions, and euil inclinations; that so hauing smoothed the way, and remoued all impedimēts, we may deliuer or selues wholly vp, into the hands of God. When those Cataracts were stricken downe, from the eyes of S. Paules soule, by that light of heauen, and that diuine voice, which said, *Ego sum Iesus quem tu persequeris*, I am Iesus whome thou persecutest; Act. 9. O how did he remaine, all changed in hart? how truly conuincēd, and resolued, and rendred vp to the accomplishment of the will of God? *Domine quid me vis facere?* O Lord, what wilt thou haue me do? This is

Chap. 18.

the fruite of good Prayer. And we said before, that we must not content our selues, with drawing certaine generall desires, and purposes out of Prayer; but we must descend to that particuler, wherof we haue greatest neede; and we must prepare, and prouide our selues, to make good vse of those occasions, which may, and which vse to be offered in that present day, and to proceed in all things, with edification.

Note.

I say therefore, (applying the discourse to our purpose) that this, by the grace of our Lord, will euer be in our power to do; because we may still be laying hold of those things, wherof we haue most need. Let one of you lay hold vpon *Humility*, another vpon *Patience*, another vpon *Obedience*, another vpon *Mortification* and *Resignation*. And procure to go out of your Prayer, very humble, and very well resigned, and indifferent, and very desirous to mortify, and to conforme your selues, in all things, with the will of God. And especially procure, alwayes to draw this fruite out of Prayer, that you may liue well that day, and with
edifi-

edification of others, euery one according to his estate. And so you shall haue made your Prayer excellently well; yea and better, then if you had shed many tears, and enioyed much consolation.

So that we are not to put our selues in payne; for not being able to vse much discourse, or many considerations, nor to haue other feelings and deuotions; because *Prayer*, doth not consist in this, but in the rest. Neither yet are we to make much account of those *distractions*, and flying thoughts, which vse to disquiet vs in *Prayer*, against our will; wherof yet we do ordinarily complaine. When you reflect and obserue, that you are *distracted*, lay present hold agayne, vpon your matter, and vpon the Fruite, which you are to gather; and therby you shall supply, and reuerse the losse of tyme, which you haue made by that *distraktion*; and you shall reuenge yourselues on the Diuell, who hath procured to diuert you, by impertinent thoughts. This is a very profitable aduise for *Prayer*. And, as when a

Note;

man, who was traueilling with others, laid himselfe downe to sleepe, & his Camerado's passed on; but when he awaked, he made so much haste to ouertake them, that in a quarter of an hower, he dispatched that way, which he was to haue made in a whole one, if he had not fallen asleepe: so when you reflect, and returne to your selues, from your *distraktion*, in the last quarter of an hower, you are to carry the matter so well, as to do therein, all that which you were to haue done in the whole hower, if you had continued in attention.

Chap. 14.

Enter presently into account with your selfe and say, *What did I pretend to negotiate with Almighty God, in this Prayer? what was the Fruite, which I had prepared to gather thence? Humility? Indifferency? Resignation? Conformity with the will of God? Well yet, I will not faile to fetch this Fruite, out of this Prayer, in despite of the Diuell.* And when perhaps you find, that euen the whole Prayer hath gone amisse, and that you haue not gathered the Fruite which you desired, you must procure to do it,

Note.

it, in the *Examen of your Prayer*, wherof we will speake afterward; and therby you are to supply, for the faults which you haue made in the *Prayer* it selfe, & so you shall euer gather *Fruite* therby. Chap. 17.

CHAP. XIX.

Of some easy meanes, or wayes, wherby we may haue profitable, and good Prayer.

THERE are also other very easy wayes, which will helpe vs much, towards the hauing of good Prayer; wherby also it will appeare, that it is euer, in our power to haue good, and profitable Prayer; and that all, are capable of *Mentall Prayer*, and that there is none, who may not vse it.

As for the first, it is very good to this purpose, which is aduised by some *Maisters of Spirit*, who say, That we must not make our Prayer to be a matter of fiction, or art; but we must do in that, as men do in businesse of importance, who pause to thinke what they are about; and how their busi-
nesse

Note:

neſſe ſpeeds, and how it may be better done. So the ſeruant of God, is playnly, and without tricks, to deale with himſelfe, in point of Prayer, & to ſay, *How goes the buſineſſe forward of the ſpirituall profit, and of the ſaluation of my ſoule?* For this is our buſineſſe, and we are not continuing in this life, for any other true reaſon, but only to negotiate this affaire. Let therefore the religious man eſpecially, enter into account with himſelfe, & let him thinke thus, at great leaſure. *How goes my ſoule on in this buſineſſe? What fruite haue I gathered in theſe ten, twenty, thirty, or forty years, that I haue bene in Religion? What is that, which I haue gained, or acquired in the vertue of Humility, or Mortification? I will ſee how the accounts do ſtand; and what I can anſwere to God, for all thoſe ſo great meanes, and helpes, which I haue had in Religion, wherewith to thrive, and increaſe the Principall, and Talent, which he gaue me. And ſi ſuberto I haue ill employed my time, and not known how to ſerue my ſelfe therof, I will remedy the fault from henceforth; and certainly, my whole life ſhall not paſſe hereafter, as a great part therof, hath done hitherto.*

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In the same manner ought euery one in his condition, with great play-nenesse and simplicity, and without all disguise, make a pawse to thinke in particuler, how it goes with him, in his place and duty; how he shalbe able to discharge it well, and according to the will of God; how he may carry his businesse like a good Christian, and gouerne his house and family, in such sort, as that all of it, may serue God. How he may make right vse, & beare those difficulties with patience, which his condition, or office carry with it. In this, he will find inough to lament, and to amend. And this wilbe a very good, and a very profitable kind of Prayer.

John Gerson telleth of a seruant of God, who was wonte to say thus, many tymes. *It is now fourty yeare since I haue frequented prayer, with all care I could; and I neuer found a better, nor a more brieft, and compendious meanes, towards the making of good Prayer, then to present my self, in the presence of God, like an infant, or like some poore blinde, naked, and abandoned beggar. We see that the Prophet David,*
did

did vse this kind of Prayer very often, calling himselfe sometymes *a sicke man*, at other tymes an *orphan*, at other tymes a *blindeman*; and at others, a *poore Creature*, and a *beggar*. And of this, the Psalmes are full. And we know by experience, that many, who haue vsed, and frequented this kinde of Prayer, haue come, by this meanes, to be indued with very high *Contemplation*. Do you therefore vse it; and our Lord wilbe pleased, that by this meanes, you shall obteyne, what you desire.

Notes

*Gerson de
monte con-
templat.*

The Prayer of the *Beggar*, is a very good Prayer. Consider, sayth *Gerson*, with how great humility and patience the poore man stands expecting a litle almes, at the rich mans doore; and with what diligence he goes, where he knowes, there is any almes to be giuen. And as this poore and naked, forsakē creature, stands before the rich-man, asking him almes, and hoping for the remedy of his necessity, with great humility, and reuerence; so are we to place our selues, before God in Prayer, representing to him our Po-

uerty,

erty, our necessity, and our misery; & hoping for some remedy therof, at the hands of his liberality and bounty. *Sicut oculi ancilla in manibus Domina sua, ita oculi nostri, ad Dominum Deum nostrum, donec misereatur nostri.* As the eyes of the slaue, stand hanging vpon the hands of her Lord, expecting what he will bestow vpon her; so are our eyes to be hanging & depending vpon our Lord God, till such tyme, as we may obteyne mercy of him. Psa. 138. 2.

We find in that story, which is recounted of the Abbot Paphnutius, who liued in the most inward part of the desert, how that hauing heard of that loose woman *Thais*, that she was the snare and perdition of many soules, and the cause also of many quarrels, and the death of many; he did with desire to conuert her, and drawe her to God, take the habit of a secular man, and money, and he went to the Citty, where she dwelt, and conuerted her. And he tooke the occasion, from some words of hers, when (he seeming to desire, that she would allow him some more priuate place)

she

ſhe ſaid, *Thou art ſafe enough heere, from the eyes of men, who cannot ſee the heere; From the eyes of God, indeed, thou canſt not hide thy ſelfe, how ſecret ſoever the place may be.* The ſtory is large; but to come to that which makes to our purpoſe.

The woman being conuerted, he conducted her to the wilderneſſe, and did ſhut her vp into a cell; and made it faſt with a ſeale of leade, leauing only an ouerture, in a very little window which there was, to the end that daily they might therby, giue her a little bread, and water. And *Paphnatiuſ*, leauing her, ſhe asked him only, how ſhe was to pray to God. To this, the holy *Abbot* answered: *Thou doeſt not deſerue to take the Name of God into that impure mouth of thine, but the manner of thy Prayer ſhalbe this: Thou ſhalt put thy ſelfe vpon thy knees; and thou ſhalt turne thy ſelfe towards the Eaſt; and thou ſhalt repeat theſe words many tymes, Qui plaſmaſti me, miſerere mei; O thou who madeſt me, haue mercy on me.* In this manner ſhe continued three years, without euer preſuming to take the name of God into her mouth; but alwayes carrying

carrying her many grieuous sinnes before her sight, and demanding mercy and pardon for them of our Lord, in those words which the Saint had taught her.

And this Prayer, was so acceptable to Almighty God, that the *Abbot Paphnutius*, demanding of the blessed *Saint Anthony*, at the end of those three years, if he thought that God had pardoned her sinners; *S. Anthony* called his Monks about him, and required them, that euery one should remaine all the next night following by himselfe, in *Watching and Prayer*; to the end that our Lord might declare that to some one of them, which was demanded by *Paphnutius*. Being therefore all, in Prayer, *Paul the monke*, who was the chiefe amongst the disciples of *S. Anthony*, had a vision of a bed in heauen, adorned with most pretious furniture; and which was attended by foure virgins. As soone as he saw so rich an object, he instantly said within himselfe: This grace and fauour cannot be reserued for any other, then for my father *S. Anthony*. As he was in these thoughts,

thoughts, a voice descended from heaven, and said, *This bed of glory, is not prepared for thy Father Anthony, but for Thais the sinner.* And fifteene dayes after, our Lord was pleased to carry her to enjoy that glory, or celestially bed of state. Do you the while, content your selves, with making this *Prayer*, & know that you deserue to make no other. And perhaps you may please God more by this, then if you made that other, which you imagine.

In a certayne spirituall Discourse which is a manuscript, made by a religious Monke of the *Carthusians*, concerning *spirituall Communion*, he recounteth a certayne passage of our *B. F. Ignatius*, and his companions, which he affirmeth himselfe to haue vnderstood, from a person worthy to haue beene belieued. How that, whilst they were traueiling as they vsed to do on foote, with their little bags, and such like necessaryes, vnder their armes; and going towards *Barcelona*, there was a good honest man, traueiling also in the same way, who saw them, and tooke pittie of them, & besought

sought them, with great instance, that they would giue him their little bags; saying that he was lusty, and strong, and would carry them well. And although they refused to do so, yet at last, being importuned, they were content; and so, went on, their way, all together. Whē they arriued at their lodging, the *Fathers*, euery one of them, did procure to find out his corner, to recollect, and commend himselfe to God, in *Prayer*. That other honest man, seeing them do so, did procure a corner also for himselfe, and cast himselfe downe vpon his knees, like them. And proceeding afterward in their way, they asked him once: *Brother, what do you vse to do, in that corner of yours?* He answered. *That which I do, is to say, O Lord: these men are saints, and I am but their beast. Looke what they do, and that will I also do. And this (sayth he) am I offering vp to God.* And the Story further sayth that the good man did profit so much, by meanes of this *Prayer*, that he grew to be a very spirituall person, and to be of *high Prayer*, afterward. Now who is he, that cannot vse

L

this

this forme of Prayer, if he will?

My selfe did know a very ancient Father of the Society of Iesus, and a verry great Preacher, whose Prayer, for a long tyme, was to say, with much humility, and simplicity, to Almighty God: O Lord, I am but a beast, and know not how to vse Prayer, do thou teach it me, O Lord. With this he profited much, & grew to haue most high Prayer; that of the Prophet, being accomplished in him, *Vt iumentum factus sum, & ego semper tecum.* Do you therefore humble your selues, & become, in the sight of God, as if you were but poore beasts, and our Lord wilbe with you. It doth much import in the sight of God, that one do humble himselfe; for great matters are negotiated, and obteyned in this manner, at the hands of his diuine Maiesty. And heere the Saints do note a thing of much importāce, That as Humility is the meanes to obteyne Prayer, so Prayer must be the meanes to obteyne Humility, and to go increasing in it.

Note.

And so they say, that when a man hath made good Prayer, he euer goes a way

way much humbled and confounded.

Whereupon it followes, that when a man parteth well contented from his Prayer, with I know not what kind of vaine complacence, & a close kind of estimation, and reputation of himselfe; conceiuing, forsooth, that he hath profitted much, and that already he is growing a kind of spirituall man, that Prayer deserues to be suspected. And therefore, if you say that you are not able to draw many considerations out of Prayer, nor to haue any high *Contemplations*, let your course, be to humble your selfe, and gather that *Fruite* from your Prayer, and you can haue no excuse, for not doing that; & euen that wilbe a very good Prayer.

It is also a very good meanes, when a man is not able to enter Prayer, and that he is in conflict with many thoughts, and temptations, to do that which Father *Auila* doth thus aduise, in one of his letters: *Cast your selues at the feete of Christ our Lord, and say; O Lord forasmuch as this distraction, and difficulty in Prayer, proceeds from any fault of mine, I am hartily sory for it; but forasmuch as is*

*Greg. l. 2.
in Ezech.
hom. 17.
Chrysost.
ho. 4. de
poen. 10. 3.*

*M. Auila
l. 1. Epist.*

Note.

therein, of thy will, and of thy punishment, I haue iustly deserued it, for my great finnes past. And for my great negligence and errours present, I do accept it with a very good will, and I am glad to receiue from thy holy hand, this crosse, this drynesse, this distraction, this discomfort, and this spirituall desolation. This *Patience*, and this *Humility*, wilbe a very good Prayer, and will please God more, then the Prayer which you desired to haue, as we shall afterwards shew more at large.

*Tract. 8.
cap. 26.*

It is written of our Father *Franciscus de Boria*, how when it seemed to him, that he had not had good Prayer, that day did he procure to mortify himselfe more, and to goe with more care, and diligence in all his workes, therby to supply the fault of his Prayer; and so he Counselleth vs to do.

*P. Fran. de
Borgia.*

Note.

This is a very good meanes to supply the fault of Prayer, yea & it wilbe also a good meanes to make our Prayer good. *S. Nilus* the *Abbot*, speaking of Prayer sayth, That as when we disorder, and discompose our selues in the day, it seemes that presently we shall feele the punishment of it in our Prayer,

Prayer, for there, God sheweth vs some hard countenance : so on the other side, when we haue mortified, and ouercome our selues, in things of difficulty, we do instantly also find it, in our Prayer; for our Lord is pleased to reward vs, with ready payment, *Quidquid durum & asperum patienter tolerabis, fructum laboris, tempore orationis reperies.*

The Saint doth therupon, giue a very good aduise, for the hauing of good Prayer, and of very good conformity, with that which we haue already said. *Si orare desideras, nihil facias* *Nilus de oratione c. 17. & 62. in biblio. sanctorum Patrum, tom. 3.*
eorum quæ orationi aduersantur, vt tibi appropinquet Deus, & tecum ambulet. If you desire to haue good Prayer, do nothing which may be contrary to Prayer, and by this meanes God will communicate himselfe to you, and do you many fauours.

And generally, let all men vnderstand, that the principall care which the seruant of God ought to haue, is to cleanse and mortify his hart, and to keepe himselfe free from all sinne, and to be very firme and resolute, not to

commit one mortall sinne, for the whole world. Herein he is to ground himselfe well, whilest he is in Prayer and to insift and actuate vpon it, very often; for we haue need to do so, as long as we are in this miserable life.

And vpon this foundation, euery mā may build as much perfectiō as he will.

And therefore he hath no reason to go vp and downe with complaints, but to be very gratefull to God, although he giue him no other kind, of higher Prayer. For Sanctity, consisteth not in

Ecc. 1. 12. 13.

hauing to guift of Prayer, but in doing the will of God. *Deum time, & mādata eius observa; hoc est enim omnis homo.*

Note.

With this saying, Salomon concludeth that high sermon. of Ecclesiastes. *Feare God and keep his Commandements, for all man is but this.* That is to say: In this consisteth all the felicity of man; and by this he complyeth with all his obligations; and with this, he may be holy, and perfect.

I will conclude, with assigning a meanes for good Prayer, which shalbe of much comfort for all men. When you do not find in your Prayer, that ease, that attention, and deuotion, &c that

internall vnion which you wish, exercise your selues, in hauing a great inclination and desire to it; & with this you shall supply that which you conceiue to be wanting to you. For our Lord God (as the Saints affirme) is no lesse content, and satisfied, with that good desire, and will of yours, then he would be with your high, and sublyme Prayer. *Deus, non minus voluntate sanctoꝝ, desiderio latatur, quàm si tota anima amore liquefacta, plenè sibi iungeretur.* This helpe, God taught to the holy virgin Gertrude, and it is related by Blosius. He sayth, that the Saint complayning of her wants, and that she could not in Prayer, rayse her hart so high, as she desired, and as she thought she was obliged, she was taught from heauen, that with God it was sufficient, if the man did indeed desire, and wish, that he had a great desire of it, when yet perhaps he feeld very little, or no desire at all. For iust so great, is a good desire esteemed to be, in the sight of God, as the mā, would fayne haue it great. And he saith: *That in a hart which hath such a desire (that is to say) which hath*

*F. Barth. de
los mart y.
ris Arche.
Bracbarē-
fis in suo
compendio
spirituali
c. 19. fol.
250.*

*Blosius de
2. de m. ent-
lis spiritu-
al.*

a deſire, and will, to haue this deſire, God dwelleth with a better will, then a man would be glad to ſtay, amongſt freſh, and odoriferous flowers.

Note.

God hath no need of your high Praier, he deſirs nothing but your hart; to that he lookes, and he receyues the deſires thereof, for deeds. And ſo, agreeably to this, it wilbe a very good deuotion, and a very profitable conſideration, when we find our ſelues tepide & dry in Prayer, to cōſider how many ſeruants of God there are in Prayer ouer the world, at the very ſame tyme perhaps ſhedding tears, and peraduenture bloud, and we may imagine our ſelues, to be with them; and not only with them, but euen with the Angells, & other celeftiall ſpirits, louing & praizing God. And we may remit our ſelues to that which they do; & ſupply therby, the want of that which we cānot do our ſelues; repeating many times with our harts, and with our mouthes, thoſe words: *Cum quibus, & noſtras voces, vt admitti iubeas deprecamur, ſupplici confeſſione dicentes, Sanctus, Sanctus, Sanctus &c.* O Lord that which they ſay,

say, I say; and that which they do, I would taine do; & iust as they praise and loue, so would I sayne blesse, and prayse, and loue thee. And somety-
mes it wilbe also good, that we remit our selues, euen to our selues, as we were at some former tyme, when we conceiue our selues to haue beene in good Prayer, saying: O my Lord, that which I did then, and as then I offered my selfe wholly to thee; so do I offer my selfe now: and as then I grieued for my sins, so do I grieue now; and as then I desired Humility, Patience, and Obedience, in the same manner, O Lord, do I craue, and beg it of thee now.

But aboue all, it is a most singular good practise, to vnite our workes with those of Christ our Lord, and to supply our faults & imperfections by the merits of his most sacred *Passion*; as well in that which concerneth our Prayer, as in our other actions; offering to the eternall Father, our Prayers, in vniõ of the loue and seruour, wherewith Christ our Lord did pray to him, and praise him here on earth; and our *Fasts*, in vniõ of those *Fasts*, which
he

*Bloſius c.
9. inſtitut.
ſpiritual.*

he made, beſeeching him that he wilbe pleaſed to ſupply our *Impatience*, with the *Patience* of Chriſt our Lord; our *pride* with his *Humility*; and our *Malice*, with his *Innocency*. This praſtiſe (as *Bloſius* relateth) was reuealed by our Lord to ſome deare ſeruants of his, to the end, that we may ſo make our workes of much worth, and merit, & relieue our pouerty, by his meanes; through the infinite treaſure, of the merits of Chriſt our Lord.

CHAP. XX.

That we muſt content our ſelues with this Prayer, wherof we haue ſpoken; and not goe with complaint, and griefe, for not being able to obtayne that other Prayer, which is more high.

*Albertus
magnus de
adhaerendo
Deo.*

Note.

ALBERTVS Magnus ſayth, that the true humble man, doth not preſume to liſt vp his hart, to a deſire of that high and rich Prayer, and of thoſe extraordinary fauours, which our Lord doth uſe, ſometymes, to communicate to his deare ſeruants. For he
eſtee-

esteemeth so little of himselfe, that he holdeth himselfe vnworthy of all fauour, and spirituall consolation. And if at any tyme, without any desire of his, our Lord do visite him, with any comfort; he receiueth it with feare, acknowledging that he deserueth not those visitations; and that he knowes not, how to profit by them, as he ought. And if we had true *Humility*, we would content our selues, with any of those kinds of Prayer, wherof we spake. Nay rather, we should hold it for a particuler fauour of our Lord, that he leades vs, by the way of *Humility*. For therby, we shall conserue our selues; and by that other way, we might perhaps, growe light-headed, and so be lost.

S. Bernard sayth, that God doth carry himselfe towards vs, as the Fathers of this world do, towards their little children. That when the Childe asketh bread, they giue it him with a Note; good will; but when the Child asketh for a knife, wherewith to cut his bread, they will not giue it him, because they see it is not necessary, and that

*Bern. ser.
5. quadrag.*

that perhaps, it might do him hurt, by cutting his fingers. But the father takes the knife, and cuts the bread, that so the child may neither be put to any trouble, nor made subiect to any danger. In this sorte doth our Lord proceed. He giues you the bread, already cut; and will not giue you those gusts, and consolations, which are in that most high *Prayer*; because perhaps, you would cut your selues; & they would do you hurt, by making you wanton, and guiddy, and to hold your selues for spirituall persons, and to prefer your selues before others. Our Lord doth you a greater fauour, in giuing you the *bread* already cut, then if he gaue you the *knife*, wherewith to cut it. If God, with your *Prayer*, giue you a great resolution, and strength, rather to dy, then to commit sinne; and if he keepe you, through the whole course of your life, without committing a mortall sinne, what better *Prayer*, and what better *Fruite* can you desire, then this?

This is that answere, which the *Father* of the *Prodigall Sonne* gaue to his *elder*

der brother. Who seing that the Younger was receiued with so much feasting and ioy, was deeply offended with it, and already was refusing to enter into his Fathers house, saying to this effect; *So many years are now past, since I serue you, and haue euer beene subiect to your commaundements, and obsequious to your person, and you haue neuer bestowed vpon me, so much as a Kid, to the end that I might make merry with my friends. And as for that other, who hath dissipated your state, and beene disobedient to your selfe. you haue killed the fat calfe, and made him a sumptuous banquet, with great musique, and ioy.*

The Father makes this answer. *Fili, tu Luc. 15*

semper mecum es. My sonne, know that .

I do not this, as loving the other, more then you : *You are euer remaining in my house, and with my person. It will also be reason, that you know and esteeme worthily, of that which I do for you. Is it perhaps a small grace and fauour, which I do you, in continuing you euer, about my selfe ?*

The same I say in your case. Doth it seeme a trifle, for our Lord to keepe you euer with himselfe, and in his house? It is a greater matter, for our Lord,

Lord to giue you the guilt of persequerance, and to keepe you, from euer parting from him, and falling into sin; then if, after you were fallen, he should lend you his hand, as he did to the *Prodigall Sonne*. It is more for him, to keepe you, from breaking your head, then if he should heale it, when it were broken. If then our Lord, with this *Prayer* which you haue, do giue you this, of what can you complayne? If with this *Prayer*, he giue you great promptitude towards al things which concerne his seruice, and great indifferency, with intiere resignation towards all the orders of *Obedience*, what can you desire more? If with this *Prayer*, God conserue you in *Humility*, and in his feare, and in walking warily, and in preserving your selues from occasions, & out of the dangers of sinne, what reason haue you to sigh for more? This is that *Fruite* which you were to gather out of *Prayer*, if it were neuer so high and sublyme. And when, our Lord were pleased, to giue you many gifts and comforts in it, to this end you were to addresse the all.

Now

Now this is that, which God doth worke in this playne, and ordinary Prayer. He giueth you the end, and the *Fruite*, without those extraordinary meanes of eleuations, and gusts, and consolations; as they find by experience, who perseuere in it. And therefore we are to giue, for this, double thanks to our Lord. For, on the one side, he frees vs from the danger of vanity, and pride, which we might be subiect to; and on the other side, he giues vs that *Fruite*, and profit of Prayer, which is most complete. The holy Scripture saith, of the holy Patriarch *Ioseph*, That he spake to his brethren, with hard, and sharpe words, and yet withall that *Gen. 42. 7.* he filled their sacks, full of corne; and commaunded his Steward, to treat them well. And so doth our Lord carry himselfe many tymes towards vs.

We will neuer vnderstand, as we ought, wherein Prayer, doth indeed consist. Or to speake more properly, we will neuer vnderstand, as we ought, wherein our spirituall profit & perfection doth consist, which is the *End* and *Fruite*, to which our Prayer is ordey-

Chap. 25.

ordeyned. And so, many tymes, when it goes ill with vs, we thinke it goes well; and when indeed it goeth well, we are apt to thinke, that it goeth ill. Drawe you, out of Prayer, that which we haue said; and especially to proceed well that present day, and with edification, as was touched before; and you shall haue made good Prayer; though whilst you were praying, you were as dry as a sticke, and as hard as a stone. And if you gaine not this, you haue not made good Prayer, though you were streaming downe teares, all the while, and although you had beene eleuated vp, to the third heauen.

Note.

Henceforward therefore, do not complayne of Prayer, but turne your complaints against your selues, and say, *It goes ill with me, in point of Mortification. It goes ill with me in point of Humility; in point of Patience; in point of Silence, and Recollection.* This indeed, is a iust complaynt, because it is to complayne against your selues; for you do not that which you ought, and yet it is in your owne power. But that other course, of going, in complaynt against

against Prayer, seemes to be a kinde of complayning against God, because he giues not that kinde of way, and quietnes, and comfort, which you could desire. This I say, is no good complainte. *It is no word, this, which may induce our Lord to mercy, but rather prouoke him, to wrath, and indignation,* as the holy Iudith, said to them of Bethulia. *Non est iste sermo, qui misericordiam prouocet, sed potius qui iram excitet, & furem accendat.* And it is worth the considering, how contrary we are in this, to reason. For I find not, that we complayne of not being willing to mortify, nor humble, nor amed our selues; which yet is the thing that we haue in our power. But we go complayning of that, which is not in our power, but runns vpon the accounte of Almighty God. Endeauour you to mortify, and ouercome your selues, & herein do that, which belongs to you, and trust God with that which belongs to him. For more desire hath he, of our good, then we our selues. And if we do that which belongs to vs, we may rest secure inough, that, for

Iudith 8.
11.

Note.

M

his

*Tract. 8.
Ca. 24. &
seqq. &
vide supra
Cap. 5. ad
finem ex
Bernardo.*

his part, he will not be wanting, to
giue vs that which is fit for vs. We will
speake more largely of this pointe,
when we treat of *Conformity with the
will of God*; where we will procure to
giue more expresse satisfaction, to this
complaint, and temptation.

CHAP. XXI.

*Of the causes of Distraction in Prayer, and
of the Remedies.*

*Cassianus
collat. 1.
8. 7.*

Note,

THIS is wonte to be a very or-
dinary complaint, and therefore
the *Saints* do generally treat thereof,
and especially *Cassian*. They say, that
distraction in Prayer, may rise from one
of three causes. The first, our owne
carelesse, or negligence; because
we go scattered in our owne thoughts,
and we set little guard vpon our hart;
and make little recollection of our sen-
ses. He who liueth in this manner,
hath no reason to wonder, how he
comes to be *be distracted in Prayer*, and
why he can make no way in it. For it
is cleere, that the *images*, and *figures*, and
repre-

representations of those things which he suffers to enter in, are to disquiet and molest him afterwards in Prayer.

The Abbot *Moyse* sayth well, That although it is not in the power of a man to *Collat. 1.* keepe himselfe from being surprised with thoughts, yet, that it is in his power, eyther not to admit the, or els to driue them away. And he adderh further; that it is in great part in our power to correct and mend the quality of those thoughts; and to cause that they may be holy, & good, & that those others which are impertinent, & vayne, may grow by little & little to be forgotte. For if he giue himselfe to the spirituall Exercises of *Reading, Meditation,* and *Prayer;* if he imploy himselfe vpon good and holy workes, he wil be sure to haue good, and holy thoughts. But if, when he spends the day, he do but feed his senses with vaine, and impertinent things; his thoughts will not faile to be of the same quality.

To this purpose he bringeth a comparison, and it is also brought by Saint *Anselme,* and *S. Bernard.* These Saints *Collat. 2. cap. 13.* affirme, that the hart of man is like a *Milstone,* which is euer mouing; but it is *Note.*

in the hand of the Miller, who rules it, to choose whether it shall grinde wheate, or oates, or any other graine; for that which they cast before it, it will grinde. And so the hart of man, cannot be without thinking vpon somewhat, which it will grinde; but by your industry, and diligence, you may make it grind what corne you will, wheat, or rye, yea or earth it selfe; for in fine, whatsoeuer you cast before it, that will it grinde. In conformity therfore of this, if you meane to be recolected in Prayer, you must procure, as you conuerse, to carry you hart recollected, and to keep the gates of your senses close. For our Lord takes pleasure to treat with soules, which are, as *Gardens shut*.

And so, it was a common saying of those ancient Fathers, and it is alledged by *Cassian*, *Quales orantes volumus inueniri, tales nos, ante orationis tempus, preparare debemus; ex precedenti enim statu, mens atque animus, in supplicatione formatur*. We must go backe againe, to begin our course, and procure to be, when we are out of Prayer, such as in
Prayer

Cassianus
collat. 9.
Abbatis
Isaac. c. 1.
2.

Note.

Prayer we desire to be. For of the same state and temper, which the hart shall haue out of Prayer, the same it will also haue in Prayer. *Qualis liquor vasi infunditur, taliter redolebit; & quales herbas in horto cordis tui plantaueris, talia semina germinabunt*, sayth S. Bonauenture. Such as the liquour is, which you powre into the vessell, such wilbe the smells; & such as the hearbs shalbe, which you plant in the garden of your hart, such will the fruite, and seed be, which is produced therby.

Bonauent.
de profes-
sione, reli-
giofi li. 2. c. 58.

And because it is an vsuall, and naturall thing, for a man to thinke much of that, which he loues; if you desire to keepe your harte firme, and stable in tyme of Prayer, and that your thoughts of vayne, and impertinent things, may growe into obliuion, and to an end; you must mortify your loue therof, despising all earthly things, & you must lodge your hartes in heauen. And how much the more you shall profit, and increase in this; so much the more shall you increase, and profit in stability, attention, and deuotion in Prayer.

*Basil. ser de
renuncia-
tione scē-
entis spi-
rit. perfect.
Cassian l.
10. ca 10.
et Nilus
44. & 47.
de oratio-
ne.*

Note.

*Judith 7.
6.*

*Climacus
gra. 18.*

Secondly, *Distraction* useth to grow, from the temptatiōs of our enemy the Diuell. *S. Basil* sayth, That the diuell, seing our Prayer to be the meanes wherby all good cometh to vs, procures by all wayes possible, to hinder vs, and diuert vs therein; to the end, that, hauing depriued vs of this succour, he may the more easily find entrance into our soules, for his temptations and deceits. He carrieth himselfe towards vs, as the Captaine of *Holofernes* did, for the taking of the City of *Bethulia*, which defended it selfe against him. For he brake the *Conduites* wherby water was conueyed into the City. And so the diuell doth procure, with all diligence, to disorder, and breake in vs, this *Aqueduct* of Prayer, wherby the water of grace, and of all spirituall good is deriued into our soules. And *S. Iohn Climacus* sayth, that as vpon the ringing of the bell, *Faythfull Christians* and *Religious men*, do visibly assemble themselves to make Prayer, & to praise our Lord; so our enemyes who are the diuells, do also associate themselves inuisibly, to tempt, & hinder vs from Prayer. In

In the *Pratum spirituale*, it is re- *De Ab-*
counted of one of those Fathers of the *bat. Mar-*
desert, that rising one night to Prayer, *cell.*
and singing of *Psalmes*, as his custome
was, he heard the sound of a trumpeter,
which was like the signe of giuing a
battell. And the holy old man being
troubled at it, and wondring from
whence that noise might come, into
so solitary a place, where there was
no war, nor no souldiers; the Diuell
appeared to him, and said, that al-
though he thought that there was no
battell towards, yet indeed there was;
and that the trumpeter shewed that the
diuells were about to begin it, against
the seruants of God; and that if he de-
sired to be free from it, he should re-
turne to take his rest, and if not, that
he was to looke to himselfe. But he,
confiding in our Lord, did enter into
his Prayer, and continued in it.

One of the things wherby the ex-
cellency, and great importance of
Prayer may be particulerly well de-
cerned, is the watchfull and curst eye
which the diuell carrieth towards it;
and the continnall warre, which he

Nilus ca.
44. & 47.
de oratio-
ne. & ca.
100 &
seqq. refer.
aliqua
Exempla
circa hoc
in biblio.
Sancto-
rum PP.
Tom. 3.

Note,

makes against it, as the holy *Abbot Nilus* noteth very well. There be other good workes, which the diuell is better content to passe withall, and to endure. He will permit sometymes, a fast, a discipline, and a hayrectoth, but a tyme of Prayer he cannot endure; but by all possible meanes, he procures to hinder it.

From hence it growes, that when we are in Prayer, we suffer many tymes more temptations, then in any other action of ours. It seemes that then, the whole troupe of thoughts set vpon vs, and sometymes they are so filthy, and so wicked, as if we went not so much thither to pray to God, as to be molested and vexed, with all kinde of temptations by the Diuell. For things which before did neuer present themselues to vs, nor neuer passed by our thoughts, in our whole life, do offer themselues to vs in Prayer; as if they kept themselues of purpose for vs, against that tyme. And since the Diuell knowes, that Prayer is the redresse of all our miseries, and the beginning, and fountaine of all our spiri-

spirituall good, and an efficacious meanes for the obteyning of all vertue, it puts him to much payne, and he imployeth all the power he hath to hinder it. And so the Saints are wont to call Prayer, *Tormentum Daemonum*, & *flagellum Daemonum*. The torment, and the scourge of the Diuell.

This very thing ought to be a cause, and motiue to vs, to make vs more to esteeme, and more diligently to frequent the vse of Prayer: and so much the more, because the Diuell, out of a meere enuy which he beares vs, seekes to hinder vs. *S. Thomas* of *Auila* and other graue Authors affirme, *Thomas Abulen-* that for this very reason, our Holy *sis,* Mother the Church who is gouerned by the Holy Ghost, and knoweth well, that the custome of our enemy, is to tempt, and make all the war he can vpon them who are in Prayer; hath ordeyned, that at the beginning of euery one of her Canonically howers, this verse be said: *Deus in adiutorium meum intende: Domine ad adiuuandum me festina.* Where we desire fauour of our Lord, that he will enable vs to pray as

Noted

Psal. 69. 29

we

Note.

we ought, and defend vs from the ambushes, and temptations of our enemies.

Thirdly, these vayne thoughts, and *Distractions*, do sometymes grow vpo vs in Prayer, without any fault of ours, and only out of our very infirmity and weakenesse. For we are so fraile, and miserable, and our nature doth remaine so totally disordered, & decayed by sinne, and especially our *imagination*, that we can scarce say a *Pater noster*, but diuers thoughts wilbe offering at vs, according to the complaint of *S. Bernard*. For this, it wilbe a good remedy, that we take for the subiect of our *Prayer*, the consideration of that thing, which makes vs suffer, and so to humble our selues, by the knowledge and sense of our owne great misery. For this *Humility*, & this *knowledge of our selues*, wilbe a very good *Prayer*: though yet besides, we will speake of some other remedyes, which are given by the Maisters of spirituall life, and other holy men.

CHAP.

CHAP. XXII.

Of other remedies, for the making vs re-
maine with attention, and reuerence,
in our Prayer.

THE blessed *S. Basil*, asketh how
a man may growe to haue a fir-
me, and attentiu hart in Prayer; and
he answereth, that the most effica-
cious meanes for this, is to confide,
that he is in the presence of God; & that
God is looking how he prayes. For if
here, a man standing before a Prince,
and speaking with him, do carry him-
selfe with great respect, & reuerence;
and do apply great attention to what
he doth, and to the manner & fashio
which he holds therein; and should
esteeme it for an act of great ill-man-
ners in himselfe, to turne his back to-
wards the Prince, yea or yet to vse any
impertinent discourse with him: what
shall that man do, who attentively
considereth, that he stands in presence
of the Majesty of God; and that he is
looking on; and that not only vpon
the

*Basilus
regulis
breuiori-
bus ser. &
306. & in
constitu-
tionibus
ad solita-
ria*

the exterior, but vpon the moſt ſecret, and internall parte of his hart. Who (ſayth he) is that man, that ſhall preſume to diuert his eyes, and his hart, from that which he is doing; and ſhall aduenture to turne his backe to God, and paſſe his thoughts, in that place, towards impertinent things?

That great Monke *Iacob*, as *Theodoret* recounts, doth vſe this following conſideration, to ſhew what a great irreuerence this would be, and it is alſo alledged by *S. Auguſtine*. If I (ſaid he) were the ſeruant of a man, who is alſo of the ſame nature with my ſelfe; and at the tyme when I were to ſerue him, ſhould leaue to bring him his dinner, through the will which I might haue to be talking with ſome fellow-ſeruant of mine; my Maiſter might reprehend, and puniſh me, with iuſt reaſon. And if being before a Iudge, to complayne of ſome body, who had done me wrong, I ſhould leaue him, euen as the word were in my mouth; and ſhould turne my backe towards him, and ſtand talking with others who were there; do you not thinke, that

Theodo-
ret. in bi-
ſtoris San-
ctorum
Patrum
c. 21.
Auguſt.
ſuper Pſa.
85.

that he would take me, to be a rude fellowe, and commaund me to be cast out of the Tribunall, where he were giuing sentence? Now this is that which they do, who going to treat with God in Prayer, do yet distract themselues, by thinking of impertinent things. Our B. Father prescribeth also this helpe, which followes, in one of the Additions, or Aduertisements, which he sets downe for Prayer. Where he sayth, that immediatly before we enter into Prayer, we should, for the space of a *Pater noster*, lift vp our spirit to heauen, and consider that the same God is present with vs heere; and that he is looking vpon vs, and that so, we should begin our Prayer, with great humility and reuerence. And we are to procure, that this Presence of God, be not lost by vs in the whole tyme of our Meditation, according to that of the Prophet: *Et meditatio cordis mei, in conspectu tuo semper.*

S. Chrysostome sayth: Make account that when you go to Prayer, you are entering into that celestially Court, where the King of glory is seated, in heauen, which is all imbro-

*Ignatius
lib. exer-
citorum
spiritua-
lium*

*Psa. 18 15.
Chrysost.
super illud
Psal. 4.
Misere
mei, &
exaudi
orationem
meam.*

dered

dered with stars, and that King inuironed
with innumerable angells and Saints, & that
1. Cor. 4. 9. they all stand, beholding vs, according to that
of S. Paul: *Spectaculum facti sumus mundo*

Bernardus. & *angelis & hominibus.* S. Bernard coun-
Climacus felleth how we are to carry our selues
in scala herein. *Veniens ad Ecclesiam, pone manum*
spirituali tuam super ostium, & dic: *Expectate hic co-*
gradu. 4. *gitationes, mala intentiones, & affectus cor-*
8. 18. *dis, & appetitus carnis: tu autem anima mea,*

intra in gaudium Domini Dei tui, vt videas
voluptatem Domini, & visites templum eius.
Whē thou shalt enter into the Church,
and relect thy selfe towards Prayer,
lay thy hand vpon thy mouth, & say:
Stay you here at the gate, you disor-
dered thoughts, and appetites; & thou
O my soule, enter into the ioy of thy
Lord, that thou maist see, and do his
holy will.

S. Iohn Climacus, sayth; That he who
when he is in Prayer considereth in good ear-
nest, that he is standing in the presence of
God, is a firme & cōstant pillar, which
cannot be moued. And he relates, how
that seeing, at a certayne tyme, a Reli-
gious mā, who was more attentue then
the rest, in the singing of Psalmes, and
that

that especially, at the beginning of the Hymns he seemed, by the manner and countenance which he held, as if he had beene speaking with another, he desired him afterward, that he would tell him, what the matter was. The monke made him this answer: *At the beginning of the diuine Office, I am wont to recollect my hart, and thoughts, with great care; and calling them before me, I vse to say; Venite adoremus, & procidamus, & ploremus ante Dominũ qui fecit nos, quia ipse est Dominus Deus noster, nos autẽ populus eius, & oues pascua eius.* Come let vs adore and prostrate our selues, let vs weepe before our Lord; because he is our Lord, and our God, and we are his people, and the sheep of his pasture. All these considerations are very profitable, and good, to make vs pray with reuerence, and attention.

Others giue this remedy; to put our selues before the *B. Sacramẽt*, if we be in place where we may do it. Or if not, to be as neere the *B. Sacrament* as we can, and there to lodge our hart. It is also good, to haue an eye vpon holy Images. Others helpe themselues by looking

Note.

Iſa. 58. 14.

Mark. 10.

47.

Luc. 18.

28.

Iudi. 13. 9.

S. Angela

de Pulgini.

ca. 52. C

16.

king vp to heauē. It is also very good, to quicken a man, when he is subiect to *distractions*, and drynesse, in *Mentall Prayer*, to cast out some *Iaculatory Prayers*, and to speake vocally to God; representing our weakenes to him, and thus demanding remedy thereof, *Dominine vim patior, responde pro me.* O Lord answer thou for me, for I suffer violence. That *Blinde man* of the *Gospell*, although Christ our Lord seemed to dissemble the care he had, and did passe wide of him; and although the people bad him hold his peace; yet he neuer gaue ouer to cry out, but rayſed his voyce, so much the more; and exclaimed saying, *Iesu fili David miserere mei,* I E S V S the Sonne of Dauid, haue mercy on me. *Confirma me Deus in hac hora.* Strengthen O Lord, and confirme this hart of mine, in this hower; to the end that it may be able to thinke of thee, and to be firme, and constant in my Prayer.

A holy woman gaue this Counsel. If you cānot speake to God with your hart, sayle not to speake often to him, with your mouth; for that which is
spo-

spoken so frequently, doth easily giue heat, and seruour to the hart. And this Saint confesseth of her selfe, that somtymes, through failing to vse *vocall Prayer*, she lost that which was *mentall*, through her being so prest and hindered, now and then, by slouth, and sleepe. This also is our owne case. A man now and then, forbears to speake in his Prayer, out of very sloth, and being halfe a sleepe; whereas if he would speake, he might awake, and reuiue himselfe, for Prayer.

Gerson sayth, That it is a good remedy against *Distractions*, to haue the *Gerson.*
Meditation well prepared, and the *Points* distinguished for Prayer. For ther- *Note.*
 by, when one is distracted, and reflects vpon it, he hath already his *Point*, which is certayne and determined, to his hand, to which he may retire. And if that prooue not with him, he may instantly passe to another of those *Points*, which he had prepared, & returnes the more easily, to spin on the thred of his Prayer. And we finde by experience, when we examine our selues, that many tymes the cause of

our being *distracted*, and that we go wandring, vp and downe to diuers things, is because we haue not our *Points* well prouided, and knowne, vpon which we may make our Prayer, and so we want a place, to which we may retire our selues.

Ignatius
l. Exercit.
spiritua-
lium nota-
bile 3.
hebdoma-
da. 4.

Moreouer, not only the aduise, which now I giue, but that also which followes, is very necessary, to the end that we may go well prepared for Prayer. And so our B. Father doth recommend it to vs, in very serious Words. *Magnopere iuuabit, ante ingressum Exercitij, tractanda puncta comminisci, & numero certo praeferire.* It will greatly help, sayth he, if before we go to praier, we recapitulate the points whereupon we are to meditate, and do appoint a certaine number of them. And we read of him, that himselve vfed this methode; and that, not onely in his beginnings, but afterward also, when he was an old man. And he prepared his *Exercise* ouer night, and wet to rest, with that care vpon him. I relate this, to the end, that no man may thinke, that this diligence is onely to be

Note.

be vsed by *Nouices*. Yea and although a man do already know the exercise well, as hauing meditated vpon it at other tymes, neuerthelesse, it wilbe very well done for him, to prepare himselfe againe. For those words wherupon we pray, being vsually of the *holy scripture*, and therefore dictated by the *Holy Ghost*, the very reading them, with a quiet and reposed mind, will rayse a new attention, and deuotion, to meditate, and profit by them, so much the more.

*Bonauenta
in infor-
mat. noui-
tiorum. p.*

Againe, it wilbe of much helpe, if presently when we awake, we giue no place to other thoughts, but thinke of the *Exercise* which we are to make; preparing our selues for Prayer, by some consideration, accommodated to that which we are to meditate. *Cassian*, *S. Bonauenture*, and *S. Iohn Climacus*, do hold this, for a very important aduise. And they say, that the order of our Prayer, and consequently the disposition of the whole day after, doth much depend heerupon. And *S. Iohn Climacus* doth obserue, that wheras the diuell doth well see, that this particu-

*l. c. 4.
Cum euigilas, statim omnes cogitationes tuas abice de corde tuo, & offer Deo primitias cogitationum tuarum.
Climacus
c. 21.*

ler is of much importance; he is therefore very diligent, and sollicitous, in watching, when we chance to wake; to the end, that instantly he may take vp his lodging with vs; and so, gather the first fruits of the whole day. And he sayth, that there is amongst those malignant spirits, one, whome they call the *Precursor*, who hath the office to watch, and set vpon vs by night, at the tyme when we first awake, out of our sleep, yea and a little before we are fully awake, when a man is scarce returned entirely vnto himselfe; that so he may represent certaine deformed filthy things to our mind, or at least, things impertinent; therby taking the possession for the whole day; for he conceiues, that the hart wilbe his, who is first possessed therof.

For this reason, it will import vs much, that we be full of caution, in giuing no place to our enemy, but that instantly, when euen we haue scarce opened our eyes, the memory of our Lord, may be already planted in our harts, before any other thought be lodged

lodged there. Wherof our B. Father, Ignatius doth also aduise vs: & he addeth moreouer, that the same guard, is, after a sort, to be held by vs, ouer our selues, when we are to make Prayer, at any other houre, by recollecting our selues a little, to thinke, *Whither go I, and before whome do I purpose to appeare?* and by recapitulating briefly the mystery whereupon you are to meditate, like one who tunes the instrument, before he playes. And our B. Father said, that generally the making of good Prayer, and gathering store of Fruite therby, did in great parte depend vpon the obseruation of these, and the like aduises, which he calleth *Additions*. And our selues do very ordinarily find the truth of this, by experience; and that when we go well prepared, and take care to follow these directions, our Prayer proues very well; and if not, otherwise.

The holy Ghost sayth, by the Wise-man; Ante orationem prepara animam tuam, & noli esse quasi homo, qui tentat Deum. Be- Eccl. 1. 15. fore Prayer prepare your selues for it, and be not like the man who tem-

8. Tho. 2. pteeth God. S. Thomas & S. Bonaventure,
 2. q. 97. ar. note, vpon these words, that to go to
 3. ad 2. Prayer, without preparation, is to tempt
 Bonauent. God. For to tempt God, say the Deuines, is to
 in opuscu- desire any thing without imploying the vsuall,
 lo cuiti- and necessary meanes, of obtayning it. As if
 zulus est, one should say, I will not eate because
 Regula God can, and will susteyne me, without ea-
 nouistorū ting. This should be a tempting of God,
 ca 2.

Note.

Mat. 4. 7. thus. Non tentabis Dominum Deum tuum.
 Thou shalt not tempt thy Lord, and thy God,
 I may go downe by a ladder; this o-
 ther is a tempting of God, and a de-
 maund of a miracle without necessity.
 Since therfore the preparation of
 our selues to Prayer, is so principall, &
 so necessary a meanes, to the thing it
 selfe, that the Wiseman sayth, That to re-
 solve to haue Prayer, without this prepara-
 tion is a kind of tempting of God, and a pre-
 tending,

tending to haue him shewe miracles with you, our Lord is well pleased that we haue good Prayer, and that we performe it with much attention, and reuerence; but yet he desireth that we should haue it, by the ordinary meanes, wherof we haue spoken.

CHAP. XXIII.

Of a matter of great consolation, for them who are molested, & distracted in Praier.

FOr the comfort of such as are molested with this temptation, S. Basil notes, that in Prayer, we onely then offend God by these *distractions*, and thoughts, when a man, with his will, and after reflection made vpon what he doth, is *distracted*, & caryeth himself with litle reuerence, and respect. He who putteth himselfe to Prayer, and therein doth purposely thinke of his study, or of his office, or of his *businessse*, doth well deserue that God should not help, but punish him. And here that comes well in, which S. Chrysostome sayth, *Tu non audis orationem tuam*, &c.

Basil. in
constit.
monasti-
cis. ca. 2.

Note;

Chrysost.
ho. 17. in
varia loca
Matt. 10.

Dominum vis audire precem tuam ? With what reason canst thou expect , that God should heare thee, when thou dost not so much as heare thy selfe ?

Psa. 39. 13.

Psa. 102.

13.

But on the other side, when a man doth morally what he can, and yet is *distracted*, through weaknes, & cannot haue so much attētion, as he desires, but doth as it were forsake his hart, & fly abroad, according to that of the Prophet, *Cor meum dereliquit me* ; then our Lord is not offended with him ; but rather is moued to compassion, and mercy, because he well knoweth our infirmity, and weakenes. *Quomodo miseretur pater filiorum, misertus est Dominus timentibus se ; quoniam ipse cognouit figmentum nostrum* . As a Father who hath a Sonne, sick of a frenzy, suffereth with him, and is much afflicted, when he heares, that for euery word that he speakes of sense, he talkes idly afterwards ; so our most mercifull, celestial father, doth pittie, and hath compassiō of vs, whē he considers that the weaknesse, and infirmity of our nature is so great, as that whē it imports vs most to be speaking, in our wits, we flye out

out into a thousand absurd thoughts.

And so although a man feele no deuotion & finde no iuyce in Prayer, but much drynesse, and combat of imaginations, and thoughts; and although he continue so, all the tyme of his Prayer; yet that very Prayer, leaues not to be very gratefull to our Lord God, and of great value, & merit, in his diuine presence. Nay it vseth many tymes, to be more gratefull, & meritorious, then if a man had passed through it, with much deuotion, and consolation; in regard that he hath endured, and suffered that difficulty, and trouble in that Prayer, for the loue of God. Neyther doth the same Note; Prayer, leaue to obteyne grace & fauour, wherewith to serue our Lord better, and to increase more in vertue, and perfection, although he feele it not then. As it happeneth to a sicke man, who feeds vpon some meat of substance; & although he take no delight, nor feele no tast therein, but payne and torment; yet he getteth strength, and growes therby towards a recovery.

By

Note,

By that which is said, it may be easily seene, how great an error, and how grieuous a temptation it is, for a man to giue ouer his Prayer, because he findes it subiect to great variety of thoughts and temptations. Onely it is needfull, to be well aduertised, that vpon this occasion, & vnder colour of *I can no more*, tepidity and sloath doe not enter in; and that we be not facill and remisse, to be carryed away with all windes; and to suffer our thoughts to go wandering, and our imagination to be where it lists, as afterward I shall touch more at large; but that we performe, all that which is to be done on our parte; procuring with great care, & diligence to haue an eye, & to driue away those thoughts, as the holy *Abraham* did the birds, which descended ouer the *Sacrifice*. But doing (as is sayd) that which morally is in our power, there is no cause, why we should trouble our selues.

Refer

Blosius ca.

3. monit.

(piritual.

We reade of *S. Brigit*, that when she was tired in her Prayer with many temptations, our *Blessed Lady* appeared to her, and said: Thus the Diuell



uell being enuious at the good of me,
 procures, as much as he may, to giue
 them difficultyes and impediments,
 when they are in Prayer; but thou O
 Daughter, with whatsoeuer tempta-
 tion, and how wicked soeuer, thou be
 molested in that Exercise, & though it
 seeme to thee that thou canst not possi-
 bly driue it away; yet procure thou
 neuerthelesse, to continue aswell as
 thou maist, in that good will of thi-
 ne, and in those holy desires; and this
 shalbe a very good, and a very profi-
 table Prayer, and it shalbe of great me-
 rit in the sight of God. We haue alrea-
 dy spoken, els where, of a very good
 meanes for the restoring of that which
 we may seeme to haue lost, by our di-
 stractions.

CHAP. XXIV.

*Of the Temptation of Sleepe, and from
 whence it comes, and the remedies
 therof.*

THE temptation of *Sleepe*, which
 is another kind of *distraccion*, may
 some,

sometimes proceed from a naturall
cause, as by want of sleepe, much wea-
rynes, ill weather, excesse of age, ex-
cesse of eating, or of drinking, althogh
it should be but of water. Those an-
cient holy Fathers of the *Desert*, did re-
late, how God shewed to them in
spirit, that there were certaine *Diuells*,
who did set themselues vpon the
necks, and heads of *Monkes*, and made
them sleepe. And others who put cer-
taine fingers into their mouthes, and
made them yawne. At other tymes,
this groweth from our sloath, and ne-
gligence, when a man is in Prayer, in
some such composition of his person,
as may giue occasion to *Sleepe*. The
chiefe remedy for this, is that which
was said before, concerning attention;
and to remember that we are in the
presence of Almighty God. And, as a
man who is in the presence of some
great Prince, will not presume to
sleepe; so we, who consider that we
stand before the maiesty of God, and
that he is beholding vs, ought to be
much confounded in our selues, when
we sleepe in Prayer.

Cap. 22.

It

It is also a good remedy to stand on foote, without leaning; and to wash our eyes with cold water; and some vse to carry a wet napkin about them, if they be much oppressed with this temptatiō. Some help themselves, by looking vp to heauen; and by making Prayer, where there is much light; or els to pray in presence of the B. *Sacrament*, in company of others; or to take a discipline before Prayer, wherby they may remaine, both awake, & deuout. Others, whilst they are *Praying*, giue themselves some kinde of little payne, whereby they keepe themselves awake; & when they pray alone, they spread their armes, into the forme of a *Crosse*. It helpeth also for this, to speake, and say some *Vocall Prayers*, wherby a man may be stirred vp and much reuiued, as we said before. It is good to serue our selues of these, and such other remedies, beseeching our Lord, that he will cure this infirmity of ours. Cap. 22.

Cesarius, in his dialogues, doth recount of a *Religious man* of the *Cistercian Order*, (who vsed to sleepe many tymes *Cesarius*
li. 4. dia-
log. c. 29.

tymes in Prayer,) that there appeared to him Christ our Lord, being crucified, with his back turned towards him; and then he said, *Why art thou so negligent and slothfull? Thou doest not deserve to see my face.* Of another he recounteth there, that God did giue him a more sharp reproofe, because being in the *Quire* at Prayer, and sleeping as he vsed, a *crucifix* came to him from the *Altar*, and gaue him such a blow vpon the cheek, that he dyed of it the third day after. All this, giues vs well to vnderstand, how much this negligence and tepidity displeaseth God. The tepid, and negligent *Religious man* (as *Casarius* sayth) doth prouoke God, as if it were to vomit; according to that of the *Apocalyps*: *Because thou art tepide, I will cast thee out of my mouth.*

Casarius
lib. 4. c.
28.

Apoc. c. 3.
26.

Romualdus
Abbas.

Of *S. Romualdus* the Abbot (who was the founder of the order of *Camaldula*,) it is related by *Petrus Damianus* (speaking of the Prayer which his *Religious men* did make) that it was, in the account of that Saint, so great a fault to sleepe in Prayer, that he permitted not such a one to say *Mass* that day; for
the

the little reuerence wherewith he had remained, in the presence of our Lord, whome he was to receiue.

CHAP. XXV.

How much it importeth vs to take some extraordinary tyme, for the giuing of our selues to Prayer.

AS the men of this world, besides the ordinary, and daily refection of their bodyes, haue their extraordinary Feasts, and banquets, wherein they exceed their common course; so also is it very fit, that besides our daily Prayer, we should also haue our spirituall feasts, and banquets; where our soules may not eate by so strict measure, as at other tymes; but may be filled by the abundance, and sweetness of the grace of our Lord. Nature it selfe teacheth this. For we see, that the ground is not content, with the dew which falleth, night by night; but it requires sometymes, that it should rayne a whole weeke, or two, without ceasing; and all is little inough, to
the

the end, that it may remaine so well imbrued, with water, as that the succeeding *Winde*, and *Sunne* may not dry it vp. So also it is fit for our soules, that, besides the ordinary dew of euery day, they may haue some set tymes, wherein they may procure to fill themselues so well with vertue, and with the very iuyce of deuotion, as that the *Snn*, or *Winde* of future businesse, and temptations, or the other accidents of the world, may not serue to dry them vp. And so we read of

P. Francis-
cus Arias

p.2. del a-
proue cha-
miento es-
piritual.

tract. 5. de
la oration.
cap. 7.

many *Saints*, and *Prelates* of the *Church*, that leauing their imployments, and businesse, they did often recolect themselues, for some tyme, in retired places; so to giue themselues the more to Prayer, and diuine *Contemplation*. We read of the holy *Abbot Arsenius*, that he had for a custome, to take some day in the weeke, for this purpose, which was the *Saturday*; at which tyme he continued from the euening therof, till the next day morning, in *Prayer*.

Note.

This is very important, not only for the aduancing, and improuing our selues more in vertue, and perfection,
but

but euen for the not returning backward. For so great is the weakenes & misery of man, and the inclination which we haue to ill; that although sometymes we begin our *spirituall Exercises* with seruout, yet we instantly go decaying, by little and little, and vsaying that, which we professed before. Like water, which how high soeuer it boile, yet by retiring it from the fire, it doth presently, by little and little, returne to the naturall coldenes. So do we returne instantly to our tepidity, and slacknesse; which we seeme to haue more rooted in vs, and more connaturall to vs, then water hath to coldenes. *Sensus enim, & cogitatio humani cordis, in malum prona sunt, ab adolescentia sua,* sayth the Holy Ghost. *Quoniam nequam est natio eorum, & naturalis malitia ipsorum* For as we are nothing, so we are still returning to our nothing.

Gen. 8. 21.

Sap. 14. 10.

To this may be added, that since we are so full of imployments, some of vs in *studies*, others in *particular ministeries*, others in *Offices* and *exterior businesse*; we haue so much the more need, of this particuler kind of *Recollection*. Note

O

For

For although our bulinette be good, and holy; yet as the knife is dulled by being dayly vsed, and, from tyme to tyme, it is necessary to giue it a new edge; so we grow dayly dull, and be forgetting our owne spirituall profit, whilst we set forward, that of others. Euen the Philosophers could tell vs, that, *Omne agens, agendo repatitur*. Euery agent, doth euen by doing, suffer, and part with somewhat of his owne; & euery man findes this by experience in himselfe. It doth therefore importe vs very much, to recollect our selues at certayne tymes, and to vntye our mindes from all other imployments; to redresse this losse, and to repaire that, which is decaying dayly in vs, and to recouer new forces for the future. For we are yet more obliged, to helpe our selues then our neighbours, and *Charity well ordered beginnes at home*.

3. p. tract.
c. 4. l. 8.

Note.

This is also to be done, with great care, since it importeth so much, euen for the very End, of helping our neighbours. For a most certayne thing it is, that from our owne greater spirituall profit, doth also grow the greater spirituall

rituall profit of our neighbours. And therefore, that tyme is not lost to them, which any man takes for himselfe; but rather they shall grow rich, by it. It is like the letting of land lye fallow for this yeare, to the end that it may fructify so much the more, the next. Father *Anila* said, that it was like the moulding of a stone, to the end that it may be made able to grind. And so a mā being to much in busines, is so far from being any reason, why he should not recollect himselfe, as that for the same very cause, and so much the more, as a man is imploied, & much imbarcked in *ministeryes*, and *busineses*, in so much the more necessity he is, of resorting to this remedy. They who go sayling far by sea, haue need to take *Porte* many tymes, to refresh themselues, and take in necessary, & new prouisions. And so they, who go imbarcked in *businesse*, & *ministeries*, and *employments* with their neighbours, and who are in so many dangers, and occasions of sinne; haue need many tymes, to make recourse to to the *Port* of solitude and recollection, that so they may take in new & necessary

M. Anila

fary prouisions ; and dresse vp, & provide themselves, of what is fit.

In the holy Gospell, we haue an excellent example of this. The *Euangelist S. Marke*, recounteth how the Apostles went full of businesse, in the employments which they had, concerning their neighbours ; in such sort as that they had scarce tyme to eate, so great was the nūber of people which was offered to them. They went to giue account, to Christ our Lord, of that which passed heerin ; and he said to them, *Come a part into the desert, and repose awhile?* Recollect your selues a while, in the solitude of the *desert*. If then the Apostles had need of repose, and recollection, and that our *B. Sauour* himselve did counsell it to them, how much more need therof haue we ?

They who treat of Prayer, say very well, that Prayer is that to the soule, which repose and sleepe is to the body. And so, the
Cant. 5. 2. holy scripture calleth it sleepe: *Ego dormio, & cor meum uigilat. Adiuro uos filie Ierusalem, ne suscitatis, neque euigilare faciatis dilectam, donec ipsa uelit.* And declaring this more at large, they say, of the body

dy, that when it repositeth by corporall sleepe, it resteth and recouereth new force and strength, and so the soule, reposing in the sleepe of *Prayer*, recouereth also fresh breath, and life, wherewith to labour, in the seruice of Al-
mighty God. And more then this. As *Note;*
a man who feedeth vpon good meat, yet if he want repose, and necessary sleepe, will prooue but weake & sicke, yea and also be in danger, to loose his wits; so also he, who shall go greatly imployed in exterior busineses (how holy & good soeuer they may be) yet if he want the necessary repose, & rest of *Prayer*, he will prooue but weake & decayed in spirit, and will runne hazard to loose himselfe. And therefore doth the *Spouse* require, *That they awake not his beloued, till she will; herselfe.* When they wake a man out of sleepe, by any noise which they make, it is a thinge displeasing to him; but when he waketh of himselfe, because nature is satisfied, and for that he hath reposed inough, (in regard that the fumes which mounted vp to the braine, are now digested,) there is no offence

therein. Iust so is it with the soule. Our Lord requireth, that no man, nor no thing trouble it, nor hinder the *Prayer* which she is in; but when that rest is taken which is necessary, she may then awake herselfe, and returne to the imployments of the works of *Charity*, and so they wilbe well performed.

Although it be of great importance for all men, and vpon all iust occasions, to recollect themselves in *spiritual Exercises*, and to giue themselves more to *Prayer*, and so much the more as we shall do it, so much the better it wilbe; yet particularly in some occasions and coniunction of reasons, this is necessary. As namely, when a man sees, that he goes declyning in the *spirituall Exercises* of *Prayer*, of *Examen*, of *spirituall reading*, and that now, he gathereth not the fruite, and profit by it, which were fit: When he seeth that he growes negligent, and carelesse in the obseruance of his *Rules*, and that now, he makes no more accounte of small matters: When he seemes to himselfe, that he is not spirituall, and introuerted, but that he is very exterior,
and

Note.

and much cartied away, by the occasions, and businesſes which he treates: When he alſo obſerueth, that he doth not ouercome, and mortify himſelfe out right, in ſome one thing; it is very good for him to recollect himſelfe, ſome dayes, in theſe *Exerciſes*, that ſo he may finiſh the reſolution, to conquer himſelfe. For it may be, that in one of theſe *Recollections*, he may obteyne more grace of our Lord, and more ſtrength wherewith to mortify, and ouercome himſelfe, then by the labour of many dayes.

Many tymes it happeneth, that a man goes lymping; he riſeth, and he falleth, and in ſome one of theſe *Exerciſes*, he remaineth vnbeguiled of the vanity of the world, and fully poſſeſſed of *Truth*, and reſolute to do all that is fit. He changerh his ſtyle, & he takes a new manner of life vpon him. For in ſine, the being ſo long alone, treating with God, and with himſelfe, is a great diſpoſitiō, to make our Lord ſpeake to his hart, and to induce his Maieſty to do many fauours. *Sedebit ſolitarius, & tacebit, quia leuanit ſe ſuper ſe.* Tren. 3. 38

A man doth raise himselfe, above himselfe, & makes himselfe, quite another man. And so we haue leene very extraordinary changes, wrought in men by this meanes. *Et non est abbreviata manus Domini.*

Isa. 59. 1.

We must neuer disconfide in God, but be euer doing that, which is of our part. How do you know, what God will worke in your soule, by meanes of this disposition? It may be, that our Lord hath resolved to grant the spirituall profit, and perfection of your soule, in one of these *Exercises*.

Againe, after the hauing ended some very long journey, or some business, or imployment of extraordinary distraction; this kind of *Recollection*, seemeth to be as important, as good & dainty treaty, is to a body, after a long disease, to the end that a man may recouer himselfe, & repaire the strength which he hath lost. And for the same reason, it is also very good, for a man to prepare himselfe before hand, by these *Exercises*, when he findes that he is growing into some such kind of businessse; to the end that he may do things with more vertue, and lesse spirituall losse

losse of his owne. The *Preseruation*, is a better kinde of *Phisicke*, then the *Remedy*, which comes after the *disease*. And therefore our *B. Father*, did recommend to all superiors, that before they began to enter vpon their office, they should make the *Exercises*, for some days. The same is also good, when one is to go into some long *Mission*. Wherof Christ our Lord gaue vs an example. For before he began to preach, he retired himselfe *fourty days*, into *Desert*. Also in a tyme of tribulations, and afflictions, whether they be generall of the whole *Church*, or of his owne *Order*, or of his owne person, the occasion is very good, for this. For to add more *Prayer*, and more *pennance*, and mortification, hath euer beene a meanes, much frequented in the *Church*, for appeasing the wrath of God, and obeyning mercy from him.

Matt. 4. 13

All these are very good occasions to make a man relect himselfe in these *Exercises*. But indeed we haue no need, to stand seeking of occasions. Our owne necessity, and interest, must sollicite vs to desire, and procure this benefit

nefit very often. At least, no yeare ought to passe, without our meeting with these *spirituall Vacations*. And when we do it, it must be very much in earnest, and with the whole hart. For a thing of so great substance, as this, must in no case be performed with ceremony, nor for complement, or because it is handsome.

Our Lord hath imparted this meanes to the *Society*, in a very particuler manner, not only for our owne profit, but for the help, and profit of our neighbour. And therefore, in the *Breues* of our *Institute*, this is placed for one of the *Principall meanes*, which the *Society* hath, for the helping of their neighbours. And this also, is another very particuler reason, for which *our B. Father* will, that we haue much vse of these *Exercises*. And he placeth it in his *Constitutions*, and in the *Rules of Priests*;
Vt in hoc armorum spiritualium genere tra-

a. p. Const. Etando, quod Dei gratia ad ipsius obsequium
c. 8. s. reg. tantopere conferre cernitur, dexteritatem ha-
7. Sacerdo. bere possit. To the end that they may be very dextrous in the managing of this kind of Armes, which are so profitable
 table

table for the gayning of others. By this meanes, our Lord did gayne our *B. Father Ignatius*. By this meanes he gained his *Companions*. By this meanes, so many others haue beene gayned since, as well within the *Society*, as without it; and both in the one, and in the other sort of men, we haue seene, that our Lord concurrerh, with admirable effects. In fine we are to haue great confidence, that by this meanes, which hath beene imparted to vs, in so particular manner by our Lord, he will helpe vs much, and do vs many fauours.

To that which is already said, I will add another thinge, which is very important, and which ought to assiste and encourage vs much herein, which is the singuler fauour & grace, which the *Sanctity of Paul the fift*, hath granted in this particuler, to all *Religious men*, in that *Bull*, or *Constitution*, which he dispatched forth, vpon the three and twentieth of May, in the yeaue of our Lord, one thousand six hundred and six, which was the first of his *Pontificate*; declaring the *Indulgences*, which

Reli-

Religious men should enjoy thereby. He there granteth a Plenary Indulgence, and remission from all sinne, to all Religious persons, of what Order soever they were, who for the space of ten continued dayes, should make the spirituall Exercises; and that, as often as they should make them, they were to obteyne the same Indulgence. Wherby it may wel be seene, what estimation his Holynes made of this matter, and thereby, how much our selues ought to esteeme it. *Isi vero qui de suorum superiorum licentia, a negotijs, per decem dies, alieni in cella commorabuntur, aut ab aliorum conversatione separati; in piorum librorum, & aliorum rerum spiritualium, animos ad deuotionem, & spiritum inducentium, lectionibus operam suam dederint; addendo saepe considerationes, & meditationes mysteriorum fidei Catholicae, diuinorum beneficiorum, quatuor nouissimorum, Passionis Domini nostri Iesu Christi, & aliorum exercitiorum, orationum iaculatoriarum, aut vocalium, saltem per duas horas in diem, & noctem, orationibus mentalibus sese exercendo, faciendo eodem tempore confessionem generalem, aut annualem, vel ordinariam, sanctissimum Eucharis-*
tie

ſia Sacramentum ſumpſerint, aut miſſam celebrauerint. Quoties pro quolibet prædictorum Exercitiorum, plenariam ſimiliter omnium peccatorum ſuorum indulgentiam & remiſſionem, miſericorditer in Domino concedimus. And alſo to all them, who with the leave of their Superiours, (having laid buſineſſe a ſide, and being recollected in their Cell, or ſeparated otherwiſe, from treating and conuerſing with the reſt) ſhall exerciſe themſelves for the ſpace of ten days, in the reading of pious bookes, and uſing other ſpiritually exerciſes, which raiſe the hart to ſpirit & deuotiõ; accompanying theſe things many tymes with the conſiderations and meditations of the myſteries of the Catholike Fayth, and of the benefits of God, and of the *Quatuor nouiſſima*, and of the paſſion of Ieſus-Chriſt our Lord, and other Exerciſes of iaculatory and vocall Prayers; and making alſo mentall Prayer, at the leaſt for two houres of the day; and making, alſo within the ſaid tyme; eyther their Generall, or Annuall, or Ordinary Confession, and receiuing the moſt B. Sacrament of the Eucharist,

rists, or saying Masse; whensoever they shall do the aforesaide Exercises, for euery tyme, that they so shall do them, we do mercifully in our Lord, grant a Plenary Indulgence, and remission of all their sinnes.

CHAP. XXVI.

Of the Fruite which we are to gather when we recollect our selues, to make the spirituall Exercises.

VWE are principally to cast our eyes, vpon three things, which we are to procure by these Exercises. The first is, that we must repaire, and renew our selues, in the ordinary dayly actions which we performe, and that we perfect our selues in them. For all our spirituall profit and perfection, doth consist in doing our ordinary actions well, as we said els where. Let no man thinke, that the performing of these Exercises, is nothing els, but to continue recolected there, for a weeke or two, enioying much tyme of Prayer. It is not so; but to the end, that he may depart

*Tract. 2.
cap. 18. 2.*

Note,

depart frō thence, with ability to make better Prayer, and to keep those *Additions*, and *documents*, which are given to that purpose, and to make his *Exercises* well, and to say, & heare Masse, and the *diuine office*, and to read *spirituall bookes* with profit. For this, it is, that a man disimployes himselfe from other businesse, during this tyme, to actuate and exercise his mind in doing those things wel; that so he may go forth, al renewed, & accustomed to performe them still, after the same manner.

And so our B. Father sayth, that during all the tyme, that the *Exercises* continue (which when they are made completely, are to last for the space of a moneth, there must be a particuler *Examen*, carried vpon the obseruation of the *Additions*; and whether the same *spirituall Exercises* be made with diligence, and exactnes, or no; setting downe the errours which he may haue committed, concerning eyther the one, or the other; to the end that a man may be habituated, and accustomed to do these things from that tyme forward, truly well. This he repeateth many

Ignatius
l. *Exercit.*
spiritual.
in adust. 3.
hebdomad.
notabile 4.
& in heb-
doma. 5. &
hebdomad. 1. no-
tabile 4.
post 2.
contempl.

many tymes, as one who well knew, the much good that growes thereby. And not only in the *spirituall Exercises* themselves, which is the principall, & which must giue force, and spirit to all the rest; but for all his other exteriour ministeryes, and imployments, a man is to goe, a very good proficient, out of the *Exercises*, fetching breath from thence, wherewith to do his duty, and to keepe his *Rules*, better then before. So that the Fruite of his *Exercises*, is not to be gathered, for that tyme alone, but principally for the future. And so as that when any man comes forth of the *Exercises*, another man may see, the profit which he hath made, by the actions which he performeth.

The second thing which we are to procure, to draw out of these *Exercises*, is, to ouercome and mortifie our selues, in any vntowardnes, or imperfection, to which he may haue beene subiect. Let euery man cast his eyes vpon those things, in which he vseth to fayle most frequently; or to be a cause to make others fayle, or be scandalized by the disedification which he gineth them.

them. And let him procure to go out of the *Exercises* very well, and for that they were principally ordeyned, & it is theyr End. And so, the Title which our B. Father giues, to the *Exercises*, is this in vulgar: *Spirituall Meditations*, to make a man able to ouercome himselfe; & to direct his desires, and deeds, to the greater seruice of our Lord God. In such sort, that a man must procure, to go out of the *Exercises*, conuerted, and changed into another man. *Et mutaberis in alium virum*, as Samuel said to Saul. *Et in virum perfectum*: Into a perfect man (as S. Paul sayth,) that a man may see, by the effects, and by the actions, that such a one, hath made the *Exercises*. That if before, he loued to be talking, and to loose his tyme; men may see that now, he is a louer of silence, & recolection. If before, he loued to be kindly, and commodiously vsed; it may be seene, that now, he is a louer of mortification, and pennance. If before, he were a man, who vsed to mortify others by his tongue; that from that tyme forward, he speakes no more, any such thinges, as those. If before, he were negligent,

P

1. Reg. 10.

6.

Ephs. 4. 13

glient, and carelesse, in the obseruation of his *Rules*, and made noe great reckoning of small errors; that from thence forth, he be very obedient, and very punctuall, and that he maketh much account, euen of the least omisions; and that, by the grace of our Lord, he committeth no fault at all, of set purpose. For if a man be still to continue with the same vntowardnesse, and errors, and that he will needs come out of the *Exercises*, as he went in, for what purpose do they serue?

*Ambros. l. 2.
de penit.
c. 10.*

S. Ambrose tels a certaine thing, of a Younge man of his tyme, which since he relates, we may do so too. He had beene a losse man, and had taken the broade way, which had offered it selfe to him. The tyme came, that he changed his purpose, and retorning afterward to his Citty, he encountred with his old *Camerado's*, but he went wide of them. And they maruelling thereat, and thinking, that he had not knowne them, came to him, and said: *We are they &c.* and he answered, *But I am not he.* For he was changed, and growne

Gal. 2. 20.

growne another man. After this manner, are we to be conuerted, and changed, that so we may say with the Apostle; *Viuo ego, iam non ego, uiuit uerò in me Christus*. I liue, yet now not I; no longer now liueth he, who liued anciently in the Law, he who persecuted the Church, but Christ is he, who liueth in me. And this sayth *S. Ambrose*; which is also the same which was said by Christ our Lord, *Si quis uult uenire post me abneget seipsum*; That man (sayth he) denies himselfe, who is changed into another man, and procures already not to be that, which he was wont to be. It is related of our *Father Francis de Bor-* *Lib. 1. c. 8.*
gia, in his life, that after he had conducted the body of the *Empresse* to *Grana-* *vita P.*
da (where our Lord gaue him great light, and vnbeuiled him concerning the vanity of the world, by that spectacle of death, which was present to him) and returning to the Court, he said that it seemed to him, as if he had found it changed, from what it was. *Nota.*
 But the truth is, that it was himselfe who was all varied, and changed, by the knowledge, and lighte, which

*Hier. super hęc
 uerba.*

Ambrose
Math. 16.
14. Lucæ
9. 23.

de Borgia,

God had giuen him. And in this manner, are we to come out of the *Exercises*, with ſuch new light, and ſo vnbe-
guiled, as our Lord is wont to make
men, in the *Exercises*.

Note.

The third thing, vpon which we
are to looke, that we may drawe it out
of the *Exercises*, which indeed doth
follow, vpon that which is already
ſayd, is the obteyning of ſome vertue,
or ſomething belonging to perfection;
and particularly of that, wherof we
haue greateſt need; for they be ordey-
ned for this, *To roote out Vice, and to plant*
Vertue. Two things ſayth the *Saint*, do
help a man much towards God. The
one, to diuert a mans ſelfe, with great
courage, from that to which his nature
viciously inclynes him, which is that
we ſpake of before. The other, to la-
bour with feruour, for that vertue,
which is moſt wanting to vs. And ſo
the *Directory* of the *Exercises*, (ſpeaking
of the way, which we are to hold,
when we recollect our ſelues to them)
doth aduertise, that all the tyme is not
to be employed, vpon the *Meditations*,
of the *fiſt weeke*. For them (ſayth he)

Thomas
de Kempis

Directorium
Exercitio.

1.3.

two

two or three days will suffice, to the end that there may be also tyme, to go to other *Meditations*, from whence we may drawe more perfection. And amongst others thinges which he placeth there for this purpose, one is, that we must take now and then, some of those principall *Rules*, in which we may conceiue, that all the perfection which we can desire, doth consist. As that (for example,) which sayth, *That as worldly men loue and seeke honours, fame, & estimation of renowne in the world; so we must loue, and intensely desire, the very contrary.* Take to hart, in some one *Exercise*, to obteyne this perfection, and to arrive to this *degree of humility*, that you may be as glad of affronts, disgraces, iniuries, and false testimonies, as worldly men are glad of honor, & estimation; and therby you shall growe to be Lord ouer many impertinences, and debates, which vse to present themselves to you, vpon the pointe of being valued, & esteemed; more then one, for his *learning*; and then another, for his *office*; and then another, in the *Ministeries of businesse* which he treats; which

Reg. ii. sū. marij con. 3it.

Reg. 17. things are wont to inquiet vs, and to
Summar. hinder our spirituall profit, very much.

Take to hart, at some other time, that rule which sayth: *Let all men, in all things, procure to serue, and please the diuine goodnesse, for that goodnes sake it selfe, & for the love of it, and for those singuler benefits, whereunto he preuenteth vs; more then either for the feare of punishment, or the hope of reward* Procure you to arrive to this *Purity of intention*, that you seeke not your owne interelt at all, neither in much, nor little, neither in the temporall nor eternall; but in all things, desire truly, the will, and glory of God and let this be your contentment, hauing forgotten your selues, and all your owne interest, and commodity. Take to hart, another tyme, to obteyne, *A most perfect Conformity, to the will of God*, taking all things which shall present themselves, eyther great or small, in whatsoever manner, or by whatsoever way they come; as being deliuered, by the hand of God himselfe. Vpon these poynts of perfection, and other things like these, we are to cast our eyes, whē we

we enter into the Exercises, and not to
giue ouer, till we obteyne them.

CHAP. XXVII:

*Of some directions, which will helpe vs yet
more, to profit by these Exercises.*

TO the end that we may profit
more by these spirituall Exercises, &
fetch that Fruite from them, which
hath beene saide, it is to be aduertised,
first (according to what we sayd be-
fore) that as when one is going to
Prayer, he is not only to haue those
Points prouided, vpon which he will *Cap. 14*
Meditate; but also the *Fruite*, which he
is to drawe from thence; so also he,
who is to make the Exercises, must, in
particuler, haue that thing ready pro-
uided in his minde, which he meanes
to obteyne by their meanes: & it may
be done after this manner.

Before he retires himselfe to them, *Note,*
he is to consider, and treat thus with
himselfe, at much leasure, & attention,
*Which is the greatest spirituall necessity, that
I haue? What is that, to which my vicious in-*

clination, or my passions, or my ill custome, doth incline me most? What is that, which maketh the stiffest war against my soule? What is there in me, whereby my brethren may be offended, and disedified? And this is that which I am to carry before mine eyes, to the end that I may obteyne it by my *Exercises*, and may resolute effectually to amend my selfe. This is a very good preparation, for entring into the *Exercises*.

Note.

And it is also to be aduertised, that when a man recollects himselfe, to make the *Exercises*, he must not propound to himselfe, the obteyning of very high Prayer; nor to thinke, by that retiring, and shutting vp himselfe, that he must presently haue much quietnes, & attention, and familiarity with almighty God; for it may well happen, that he shall be subiect to more distractions, vnquietnes, and temptations, then when he was in the dispatch of his businesse, and performing his office abroad. But he is to fix his minde, vpon fetching that which I haue said, out of his *Exercises*, and to resolute himselfe vpon that, in great earnest. And
if

if he obteyne this, he shall haue made the *Exercises* very well, though he had not the deuotion, which he desired. Whereas if he obteyne not this, although, from the very first hower he haue beene euer dissoluing himselfe in tears, and deuotion, he shall not haue made the *Exercises* well; for in fine, that was not the end therof,

That other aduertisement will also help vs much, which our *B. Father* gaue, and which he will euer haue vs obserue in *Prayer*. That afterward, when a man hath ended his hower of *Prayer*, he shall, for a quarter of an hower, or therabouts, eyther sitting or standing, make his *Examen*, of the same *Ignatius l. Exercit. spiritual- in addit. 1. hebdomad; addit. 3.* *Prayer*. And he shall take account of himselfe, how it hath prooued with him. If ill, he shall consider the cause *Note,* from whence that may haue proceeded. He shall consider, if he prepared his *Exercise* well; if he gaue place to any impertinēt thoughts; if he suffred himselfe to be ouercome with sleepe; if he deteyned himselfe too much in the speculation of his *Vnderstanding*. If his hart were remisse, and tainte; and if he

he did not procure, to exercise the affects of his *Will*. If he had not an intention, as pure as he ought to haue had it; but that he sought his owne comfort, more then the accomplishment of the diuine will. If he finde himselfe to haue failed, in any of these things, he shall repent himselfe therof, and purpose amendment, for the tyme to come. And if it haue prooued well, with him, he shall giue thanks to our Lord God, procuring to carry himselfe after the same manner, at his other tymes of *Prayer*.

This document, is of much importance: First, because by this *Examen*, & *Reflection*, which is made, how the *Prayer* hath proued, experience is taken to auoide the faults, and to prosecute that, which was well done; wherby a man obteynes a certaine spirituall discretion and magistery, which groweth from experimentall knowledge. For this reason, did our *B. Father*, esteeme greatly of this *Examen*, and *Reflection*, for the making of such, as might be *Maisters*, not only in this, but also in other imployments, and ministeries of
ours.

ours. And so, in the fourth part of his *4.p. Const.*
Constitutions, he sayth: That it will *c. 8. litera*
 greatly helpe a *Ghostely Father*, to- *D.*

wards the doing of his duty well, to make *reflection*, and to consider if he haue made any fault, in the hearing of *Confessions*. Especially (sayth he) let him do it, in his beginnings, so to helpe himselfe another tyme; and to drawe amendemēt out of his errours. For this reason therefore, the *Examen of Prayer*, is to be made. And this is the first thing which we are do therein. And *Prayer* is of so great estimation, and it importeth vs so much that we be accustomed to make it well, and to go shredding off the faults which we make therein; that our *B. Father*, did not content himselfe with the *Examen of Conscience*, which we vse to make eue-ry day at *noone*, & at *night*; but instant-ly also, as soone as we haue ended our *Prayer*, his expresse pleasure is, that we shold make a particuler *Examen* therof.

The second thing, (and that a very principall one) is, that a man is to consider the *Fruite*, which he hath gathered by that *Prayer*, and to returne *Note*
 to

to actuate agayne vpon it, (as when one repeats his lesson) and drawes out the *Conclusions*, and *Truthes*, which haue occurred; and makes as it were, an *epilogue* of them. And this *Examen*, is to be held, for a thing of so great importance, that if a man want tyme to make it after the *Prayer* is ended, he is to make it in the very *Prayer*, it selfe, in the ending therof.

We may add in this place, another pointe which will also be of good vse. That a man set downe, that which he hath wrought out of his *Prayer*; writing the *desires* which he hath had, and the *Purposes* which he hath made; but this, must not be done at large, but in a brieft manner. And so also, let him set downe, such *Truthes*, and *Illustrations*, or *Vnbeguilings* of the vanity of this world, as our Lord is wont to giue in *Prayer*. Sometymes cōcerning some *Vertue*, and at other tymes, concerning the *Mysteries* themselues, which are in question. And so we read, that our *First Fathers* vsed to do, our *B. Father Ignatius*, and *Father Peter Faber*; and we haue in our hands, some of those things

things which they wrote hereupon. *Xaverius c. 2.*
 And Father Francis Xaverius, did also ad- *et a. Di-*
 uise the same, as we read in his life. *rector. E-*
 And in the Directory of the Exercises, we *xeritorn*
 haue also the same aduise. *spiritual.*

And our Father Generall, Claudius *Claudius*
Aquaiua, in the booke of *Aquaiua*
Industries, which he wrote, doth recommend it *in indu-*
 vnto vs, when he speakes of Prayer. *striis ad*
 For besides, that herby, we perfect our *curandos*
 Purposes, and desires more, and that they *animæ*
 growe to be more rooted in our harts; *morbos c.*
 we finde by experience, that a man al- *3.*
 so profits much in other respects, by
 reading these things afterward. Be-
 cause they, hauing been a mans owne,
 and for that he hath felt them as such;
 they moue him afterward, more then
 other things; and he easily actuates
 vpon them, agayne. And when he
 findeth afterward, that he arriueeth not
 to the spirit, of that he was before; he is
 confounded, to see, that he is no more
 the man he was; and that, instead of
 aduancing, he is retired. Wherby he
 will cyther animate himselfe to put
 on a pace; or, els he will supply, by his
 confusion, that which he shall want of
 perfe-

perfection. So that this, vlieth euer to be of much profit; though especially it be so, in tyme of the *Exercises*.

3. p. tract.

7.

Lastly I say, that if at all tymes, it be good to giue account of a mans conscience, and of his Prayer, to some spirituall man; in this, it wilbe much more fit. And some, because they will not humble themselves so far, do not gather, out of the *Exercises*, so much Fruite, as they might.

CHAP. XXVIII.

Of the Reading of spirituall Bookes; and how important it is; and of some meanes which may help vs to do it profitably, and well.

READING, is the Sister, and a great Helper to Prayer. And so the

1. Tim. 4. Apostle S. Paul, doth counsell his disci-
23. ple Timothy, That he should attend to Reading. Attende lectioni. This spirituall Reading is of so great importance, for a man that pretends to serue God, that S. Athanasius, in an exhortation, which he maketh to Religious men, saith thus: Sine legendi

legendi studio, neminem ad Deum intentum videas. Thou shalt see no body, who indeed pretends to profit in spirit, who is not also giuen to Reading of spirituall books; & he who leaues it, will quickly shew it, by the state which you shall finde him in. *S. Hierome*, in an epistle to *Eustochium*, recommending much to her, that she giue herselfe greatly to this *sacred Lektion*, sayth thus: *Tenenti codicem somnus obrepat, & cadentem faciem pagina sancta suscipiat.* Read, till sleepe take thee; and when, being overcome by sleepe, thy head is dropping downeward, let those holy leaues receiue it. All the Saints do greatly commend this *spirituall lection*. And experience telleth vs, how profitable it is; since we see the storyes full of great conuerfions, which our Lord hath wrought, by this meanes.

This *Reading*, is a meanes so principall, & so important, for our spirituall good; that the founders of *Religious orders*, being rooted in the doctrine of the *Apostle*, and in the auctority, and experience of the *Saints*, haue ordeyned, That their *Religious*, should every day, re-
sorte

Vmbertus sort to spirituall Reading. *Vmbertus* sayth
in Prolog. of holy S. Bennet, that he ordeyned a
 set tyme, for this Reading, euery day.
 And he ordeyned with all, that du-
 ring that tyme, two of the most an-
 cient Monkes, should go about the Mo-
 nastery, to visite, and to see, if any did
 eyther forbear it themselves, or hin-
 der others. Wherby it may appeare,
 how much accounte they made ther-
 of. And, by the way, we may perceiue,
 that these Visites, which now are daily
 vsed in Religion, at the tyme of spirituall
 Exercises are grounded in the doctrine,
 & experience of the ancient Saints. For
 the first, and second tyme, that any
 failed herein, the Saint ordeyned, that
 he should be reprocued, after a milde
 fashion; but if he mended not with
 that, that then they should correct, &
 giue him such a pennance, as wherby
 the rest might be kept in feare. In the
 Society we haue a Rule, which concer-
 nes this spirituall Reading, and it spea-
 keth thus: Let all men, twice in the day,
 giue that tyme, which is ordeyned, to the Exa-
 men of Conscience, and Prayer, and Lektion,
 with all diligence, in our Lord. And the Su-
 perior

Regula 1
commun.

perior or Prefect of spirituall matters, hath care that euery one, may depute some tyme, to this purpose, euery day. And generally, this is a helpe for all those who pretend to obtrayne vertue, and perfection; And therfore to the end that they may exercise it with the more *Fruite*, we will here say something, which may conduce therunto.

S. Ambrose, exhorting vs, to giue all the tyme we can to Prayer, & spirituall Reading, sayth: *Cur non illa: tempora quibus ab Ecclesia vacas, lectioni impendas? Cur non Christum alloquaris? Christum audias? illum alloquimur cum oramus: illum audimus cum diuina legimus oracula.* Wherefore doest thou not imploy that tyme, which is free from the Quire, vpon Reading, and Prayer? Why doest thou not goe to visit Christ our Lord? and both speake to him, and heare him? For when we pray, he sayth, that we speake to God; and and when we reade, he speakes to vs. Let this be therfore, the first meanes to profit by spirituall Reading, that we make account, that God is speaking to vs, & that he speakes euery thing, which

*Ambro. lib.
1. officior.
cap. 109*

Q

heere

heere we Reade.

*August.
Epist. 143.
ad Deme-
triad. vir-
ginem.*

S. Augustine doth also speake of this helpe. *Ita Scripturas sanctas lege, ut semper memineris, Dei illa verba esse, qui legem suam non solum sciri, sed etiam impleri iubet.* Whē thou readeſt, thou art to make account, that God is saying to thee, that which thou readeſt, not only that thou mayſt know it, but also that thou mayſt performe, and put it in practise.

Note.

*August.
ser. 36. ad
Fra. in
eremo.*

He addeth another consideration, which is both very good, and very pious. *Divina scriptura, quasi litera de Patria nostra sunt.* Dost thou know, (sayth he) how we are to read the Holy Scriptures? As a man would read some letters, which are come to him out of his Country, himſelfe being then abroad; to see what newes there is of Heaven, what they tell vs of that Country of ours; where our Fathers, and Brothers, and Friendes, and Acquaintance are; and where we would so faine be, and we long, and sigh to be going thither.

*Greg. li. 2.
mor. c. 1.*

S. Gregory, treating of this point, sayth that the holy Scripture (& the same we may vnderstand of any other spirituall Reading) is like the placing of a glasse before the eyes of our soule, to the end that we
may

may see, our inwarde man. For there we come to know, and playnely see, the good and bad, that is in vs; and how much we profit; and how far we are from perfection. And sometymes, there are related to vs, the admirable deeds of *Saints*, which may animate vs to their imitation; and to the end that by seeing their great victories, & triumphs, we may not be dismaid, at our owne temptations, and troubles. At other tymes, there is relation made, not only of their vertues, but of their faulcs, to the end that by the one, we may knowe what we are to imitate; and by the other, what we are to feare. And so sometymes, there is set before vs, a *Iob*, who rose vp like foame, by meanes of temptations; at other tymes, a *Dauid*, who was drawne downe therby; to the end that the former may animate vs, and giue vs confidence in tribulation; and the later, may make vs humble, and timorous, in the midst of prosperities and consolations; & may make vs neuer trust, or be secure of our selues, but euer to go on with great caution, and care. And so sayth *S. Augustine*.

Note.

August.
epist. 143
ad virgi-
nem Be-
matr.

*stine, Optimè vteris lectione diuina, si tibi eam
adhibeas, speculi vice, vt ibi velut ad imagi-
nem suam, anima respiciat; & velsada quaq;
corrigeat, vel pulchra plus ornet.* Then you
make good vse of the Reading, of holy
Scriptures when you take it as a glasse,
wherein to view your soule, procu-
ring to correct, and remoue, that de-
formity and ill, which is reprehended
there, and to adorne, and beautify it yet
more, by the examples and vertues,
which there you finde.

But descending more in particuler,
to the way which we are to hold here-
in, it is to be noted; That to the end
that our *Reading*, may be profitable, it
must not be hasty, and cursory, as
when a man would *read a Story*; but it
must be attentiuè, and quiet. For as
the suddaine and tempestuous rayne,
doth not bath, and fertilize the earth;
but that is done, by the sweet, & quiet
shower; so, to the end that our *reading*
may enter, and be steeped more throu-
ghly, in the hart, it wilbe fit that it be
done with pawse, and ponderation.

Note

And it is good, when we meete
with some deuout passage, to deteyne
our

our selues more therein, and to make a kinde of *Station* vpon it; reflecting vpon that which we shall haue read; and procuring to mooue, and effect our will therby, as we vse to do in *Meditation*. Although in *Meditation*, this must be done more at large, deteyning our selues more vpon those thoughts, and ruminating, and digesting them more. But yet, the same must be done, to some proportion, in this *spirituall Reading*; & so the *Saints* do aduise. And they say, that *spirituall Reading*, must be like the drinking of a Hen, which drinks by little, and little, and so listeth vp the head agayne.

Heerby a man may see, what a *Sister*, & *Companiō*, *Reading* is to *Prayer*. It is so, in so great degree, that when we apply any man first to *Mentall Prayer*, and that, we will proceed with him gently (by degrees) to put him into some disposition that way; we aduise him to read some *spirituall booke*, & whilst he is *Reading*, to make some *stations* & *pawses*, in such sort as we haue said; for by this meanes, our Lord is wont, many times, to raise men, to the *Exercise*

Bern. epist.
seu Tract.
ad Fratr.
de monte
Dei. Hau-
riendus
est sæpe
lectionis
seriæ af-
fectus, &
formanda
oratio
quæ le-
ctionem
interrum-
pat, & nõ
tam im-
pediat in-
terrum-
pendo,
quàm pu-
riorem
continuo
animum
ad intelli-
gentiam
lectionis
restituat.
Et in spec.
monachor.
Nec sem-
per ad o-

ratorium
est eun-
dum, sed
in ipsa le-
ctione po-
terit con-
templari
& orare.
Idem S.
Ephrem.
serm 7.
Chrysost.
ho. 10 su-
per Gene-
sim. Aug.
ser. 38. ad
Fra. in e-
remo.

of Mentall Prayer. And so also, whē men are not able to enter wel vpon Prayer, and if they thinke they shall not be able to go through with it, at that tyme; we vse to counsell them, to take some good booke in hand, & to ioine Prayer, & Reading both together. First, Reading a little, & then Meditating, and Praying vpon it; and then to Read another little. For by this meanes, the vnderstanding being tyed vp by the words, which are read, a man is much more secured from scattering himselfe vpon diuers imaginatiōs, & thoughts, then when he was free, and loose. So that in Reading, we may also very wel, haue Prayer.

Note.

For this it is, that the *Saints* do so earnestly recommend spirituall Reading, & they deliuer in effect, the same praises, & profits as belonging to it, which they ascribe to Priuer. For they say, That it is the spirituall foode of the soule; That it makes vs strong & stiffe against temptations; That it breeds in vs, good thoughts, & desires of heauen. That it giues lighte to our vnderstanding; That it kindles, & inflames our wil; That it driues away the sorrowes of this world,

Note,

world, and causeth a ioyfullnes in vs, which is true and spirituall, & according to God. And such other things as these, they say herof.

Note.

The blessed S. Bernard giues vs another aduertisemēt, to make vs profit by *Spiritual Reading*. He saith, *Si ad legendum accedat, non tam querat scientiā, quā saporem*. He who comes to Reading, is not so much to seeke knowledge, as a certayne sauour, & gust of the will. For the single knowledge of the *Vnderstanding*; is but a dry kinde of thing, if it be not applyed to the *will*, in such sort, as that the affect may, by degrees, be takē, and deuotion conserued; for this is that which maketh *Reading* to be full of iuyce, & profit, and it is the *End* therof. This is a very principall aduise. For there is a great deale of difference, between *Reading* to *know*; & *Reading* with a designe to profit, by it; Betwene *Reading* for others, and *Reading* for a mans self. For the former of these two, is *Study*, & the later is *Spirituell Reading*. And therefore, if whē you dispose your selfe to *Read*, you only direct your mind, to the *Knowing* of things, or to draw out

Bernard.
in speculo
Monachorum.

societs, which you may *preach*, & powre out to others afterward; this should be *studying* for them, and not *Spirituall Reading* for your own profit. For that other, there are other tymes appoynted.

Eccl. 3. 1. *Omnia tempus habent: Euery thinge bath his tyme.* And the tyme of *spirituall Reading*, is not for *Study*, but for that, which we haue said.

*S. Ephren.
serm. 7.
Bern. epist.
ad fratres
de monte
Dei. Diffi-
cilis etiam
lectio scri-
pturae sa-
ligat, non
reficit te-
neriorem
animam;
frangit
intentio-
nem, he-
betat sen-
sum vel
ingeniu.*

Note,

The Saints do also recommend to vs, for the same reason, That we must not read too much at once, nor passe many howers together therein, least a mans spirit be tired with *long Reading*, instead of being recreated. Which is another aduise very good, & very necessary, for some, who seeme to place their felicity in *Reading* much, & passing ouer many bookes. But, as much eating is not the thinge which susteynes the body, but good digestion of that which is eaten; so nether is the soule sustained by *Reading* much, but by ruminating, and digesting well, that which is *Read*.

For the same cause, they also say, that *spirituall Reading* must not be, of things very hard; but they must be playne, & rather of deuotion, then difficult. For things

things of difficulty, are wont to weary the mind, and to dry vp deuotion.

Hugo of S. Victor, bringeth an example of a seruant of God, who was admonished by Reuelation, that he should leaue the Reading of such things; and should resort to the *Lines*, and *Martyrdoms* of *Saints*, and such other plaine & deuout writings, wherby he profited much. S. Bernard sayth further. *Sed*

Hugo de
S. Victore
li. 5. erudit.
Didascali-
ca. c. 7.

& de quotidiana lectione, aliquid quotidie in ventrem memoria dimittendum est, quod fidelius digeratur; & rursus reuocatum, crebrius ruminetur; quod proposito conueniat, quod intentioni proficiat, quod detineat animum ita vt aliena cogitare non libeat. We

Bernard.
Epist. sen
tract. ad
fratrem de
monte Dei.

are alwayes to commit somewhat to our memory of what we read; to the end that we may ruminate, & digeste it the better afterward; and especially that, which we see may help vs most, and wherof we haue most need; to the end that betweene the hawes of the day, we may go thinking vpon good and holy things, and not vpon such, as are impertinent and vayne.

Note.

Iust so, as we must not eate, our corporall food, to the end that we may spend

spend that tyme in eating; but that, in vertue of the same foode, which then we take, we may labour all the day. Now *Reading*, is the *meat*, and spirituall foode of our soule, because they are the words of God which we *Read*; and we must not only *Read*, that we may spend that tyme well in *Reading*, but to the end that we may profit by it, all the day after. It will also be very well done, and it will giue vs great help towards all goodnes, that we lift vp our hart, to God, and desire grace of him; to the end that it may be profitable to vs, and that the things which we *Reade*, may go imbruing, and bathing the very rootes of our hart; and that we may remayne more tenderly affected to vertue, and more *vnbeguiled* concerning the vanity of the world; & resolved vpon those things, which import, vs most. And so we read of the blessed *S. Gregory*, that before he went to *Reade*, he euer prepared himselfe by *Prayer*; and vsed to say this verse, *Declinate à me maligni, & scrutabor mandata Dei mei*. Depart from me, you malignant spirits, for I will consider the law, and

Com-

Note.

Gregorius.

Psa. 118.
115.

Commaundements of my God.

To the end, that we may more esteeme of this kind of *Reading*, & animate our selues more therunto, the *Saints* go comparing it, *with hearing the word of God preached*. And they say, that though *Reading* haue not that force, which the *living voice* hath, yet doth it enioy other commodities, which *Sermons* haue not. For first, a man cannot alwayes haue a *Preacher* at hand, as he may haue a *good booke*. Secondly, the good speech of a *Preacher*, passeth through myne ears at once, & workes not therefore, so great effect in me. But that which is well said, in a *good booke*, I may reflect vpon, and reuolue it in my mind by *Reading* it, once, or twice agayne; and by ruminating, and pondering it, and so it will grow to make a great impression in me. Thirdly, by *Reading* in a *good booke*, I haue a free, and saythfull counsellor. And that other *Philosopher*, said well: That which, *Demetrius Phaler.* many times, my friend, or my counsellor will not venter to tell me, my booke tells me plainly, without feare, aduertising me of my vices, and defects, and chiding me on the one side, and exhor-

exhorting me on the other. Fourthly, by this Reading I am conuersing with them, who wrote the booke.

Sometymes you may go, and haue a tyme of conuersation with *S. Bernard*, another with *S. Gregory* another with *S. Basill*; and you may stand hearing, & listning to them, as truly, as if you had beene their disciple of old tyme. And so they say, and with great reason, That good bookes, are a kind of publique treasure, for the great benefits and riches, which we may drawe from thence. To conclude, the profit and aduantage which groweth vpon this Reading of spirituall bookes, is so very great, that *S. Hierome*, treating of that interior inflammation of the soule, doth aske where this inflammation, and fire is? And he answereth, that there is no doubt to be made, but that it is conteyned in holy Scriptures, the Reading wherof, inflames the soule, towards God, and so it remaineth purged from all vice. And he bringeth, for prooffe of this, that which the disciples said to one another, whē going to the Castle of *Emans*, Christ our Lord appeared to them, in forme of a Pilgrime, and went
spea-

*Hieron.
epist. ad
Dama-
sum Pa-
pam.*

speaking to them of holy Scripture. *Luc. 24.*

Nonne cor nostrum ardens erat in nobis, cum *329*

loqueretur in via, & aperiret nobis Scripturas? Was not (say they) our hart all inflamed and in fire, whē he went speaking and declaring the holy Scripture to vs, vpon the way? And he also bringeth those words of the Prophet.

Eloquia Domini, eloquia casta, argentum igne *ps. 11. 70*
examinatum; The words of our Lord, are chaste wordes, and pure; they are as siluer, purified by the fire.

And *S. Ambrose* affirmeth, That this sacred lection, is the life of the soule, *Ambrosio*
by the testimony of Christ our Lord *15. Jer.*
himselſe. *Quod autem sacrarum literarū lectio vita sit, Dominus testatur dicens, Ioannis sexto, Verba quæ ego locutus sum vobis, Ioan. 6.*
spiritus & vita sunt. The wordes which *64.*

I haue sayd to you, are spirit & life. To the end therfore, that we may lead a spirituall life, and that we may walke euer on, in true spirit; & be all kindled, and inflamed with the Loue of God, let vs giue our selues much to this kind of *Sacred Lession*; and let vs vse it in such sorte, as hath been said.

Now by that, which you haue
seene,

ſcene, it will follow; That they do very ill, who as ſoone as they haue Read ouer any good booke, do caſt it into ſome corner, and ſay, *I haue diſpatched that booke*. A good booke is not to be read ouer, only once. The ſecond tyme that you read it, will profit you more then the firſt; and the third, then the ſecond. Yea and it wilbe euer new to you, as they finde by experience, who deſire to profit by *Reading*. And it is a good cuſtome which ſome haue, who when they meete with any thing in any booke which moues them much, and giues them particuler ſatisfaction, do note it, and ſet it downe; to the end that they may alway haue at hand ſome of the moſt ſubſtantiall things, and wherein they may finde the iuyce of deuotion, at more eaſe; & may haue ſome comfort in ſtore for ſuch occaſions, and tymes as may occurre.

Note.

Auguſt.
li. 8. con-
ſeſſ. c. 6.

We might bring many *Examples*, in confirmation of the great benefit & profit, which groweth from the *Reading of Spirituall bookes*; but I will only bring the Example of *S. Auguſtine*, which

which conteyneth much doctrine. That Saynt recounts, how a certaine Cauallier, an Affrican, called Potitianus, comming one day to visite him, gaue him newes of the wonderfull things, which the world was saying of S. Anthony. And he added further, that one euening, while the was at Treuers, (imployed, vpon seing certayne publique sports, which were represented there) himselfe with three other Courtiers, friends of his, went out to take the aire. And that two, of the fower, did chance vpon the Cell of a certaine Monke; and finding there a booke, wherein the Life of S. Anthony was written, one of them began to read it, and instantly his hart was kindled with a holy kinde of loue. And being all angry with himselfe, he said thus to his friend. Tell me I beseech thee, what is that which we pretend to obteyne, with all the paines we take? What is that, which we ayme at? In the hope of what, do we thus earnestly imploy our selues? Can we perhaps, haue a higher ambition in the Court, then to be Favourites of the Emperor? And yet euen in that fortune, what is there, which is not top full of danger?

danger? And by how many dangers, do we still proceed towards some greater danger? And how long shall we sweate in this pursuit? But to be the friend and saourite of God himselfe, behold I am made so, if I will, euen at this very instant.

This he said, and being growne bigge, and swolne, with the feruent desire of bringing forth a new life, he restored his eyes to the booke, and read on, and was inwardly changed, and his mind was wholly dispossessed of worldly cares, as immediately afterwards appeared. For whilst he was Reading, and rowling vp and downe, those waues of his vnquiet hart, he would sometymes groane deeply, and then agayne pause a while. And resolving at last, vpon a better course, he said with a serene countenance, to his friend: Euen now haue I broken loose, from those hopes wherby hitherto we haue beene seized. I haue firmly resolved, to be the seruant of God, and I will set vpon it, in this place, and at this very instant. As for thee, if thou canst not be content, to imitate me, at least dissuade me not. But the other answered, that he would gladly ioyne himselfe to him, as a companion in the prosecuting of so honorable a war, & the obteyning of so noble a pay. And both

both of them, did build vp that Spirituall Tower, with the treasure which is onely able to do it, of forsaking all things, and following Christ our Lord. And that which is as strange, they both had Spouses, who, as soone as they knew what these men had resolved, did consecrate themselves to God, by a vow of Chastity.

This doth S. Augustine relate; and this Example was of so great efficacy, with himselfe, that soone after, he thus cryed out, with great exclamation, to another friend of his, *What is this which we indure? What is this? What haue we heard?* Surgunt indocti, & calum rapiunt, & nos cum doctrinis nostris, sine corde ecce vbi volutamur in carne & sanguine: The vnlearned men of the world, teare heauen from betweene our hands, and we, with our great knowledge, and learning, behold how without braynes, or courage, we are contented still to wallow, in flesh and blood.

But with this alteration, and feeling, the Saint relates, how he entred into a Garden, there adioyning, and did spread himselfe, at the foote of a certaine figtree; and (letting loose the reynes to teares)

R

be

he beganne, with great affliction, and sorrow of hart, to cry out thus to God, and say: And thou, O Lord how long? How long, O Lord? Wilt thou be angry with vs for euer? Remember not Lord, our old iniquities. And still he repeated these words, How long; How long: shall I say, To morrow? Why not even now? Why, even at this instant, is there not an end of my vncleanenesse? Whilest he was saying this, in the most bitter feeling of his hart, he heard a voyce which sayd to him. Take vp and read, Take vp and read. He then rose vp (as himselfe relateth) to take vp and read, in that holy booke, which lay before him; For he had heard it related of the same S. Anthony, that by once Reading of the Gospell, (which he sell vpon) as it were by chance which sayd, Goe and sell all that thou hast, and giue it to the poore, and follow me, and thou shalt haue treasure in heauen; he determined to leaue all things, and to follow Christ our Lord-

Matt. 19.

21.

And so S. Augustine, being moued much by this Example, & more by the voyce, which he had heard, sayth, That he tooke vp the booke, and read in it. And there did God infuse, so

so great a light into his soule, that leauing all things of this world, he deliuered himselfe wholly vp to the seruice of our Lord.

The end of this Treatise
of Mentall Prayer .

R 2



A T R E A T I S E

Of the presence of God :

Written by the same Authour.

CHAP. I.

Of the excellency of this Exercise: and the
great benefits, which are conteyned
therein.



QV A E R I T E Domi-
nam, & confirmami-
ni ; quærite faciem *Psa. 104.*
eius semper . Seeke ^{4.}
God (sayth the
Prophet Dauid,)
with perseueran-
ce, and strength ; be euer seeking his *August.*
face : the face our Lord, which as S. Au- *super Psa.*
gustine sayth, is the Presence of our Lord ; *104.*

R 3

and

and so to be euer seeking the face of our Lord, is to be euer going in his Presence, and conuerting our harts to him, with desire, and loue.

Isy:bius.

Bona 10.
2. opusc. li.
2 de profe-
ctu Reli-
gioforum.
ca. 20.

Isy:bius, in his last Century sayth, & so doth also S. Bonauenture; That to be alwayes performing this Exercise of the Presence of God, is to begin to be blessed here on earth, as the glorious spirits are, in heauen. For the felicity of those Saints, consisteth in seeing God perpetually, without euer once loosing the sight of him. But now, since we cannot see God in perfect charity, nor as he is in himselfe (for this is only proper to those glorious spirits) yet at least, let vs imitate them, the best we can, according to the vttermost of our frailty; and let vs procure, to be allwayes beholding, respecting, and louing him. So that, as our Lord God created vs, to be eternally in his presence, & to enioy him in heauen; so was it also his pleasure, that, here on earth, we should haue an image, & modell of that blessednesse, by walking euer in his sight, reuearing, and beholding him, though in obscure manner. *Videmus nunc per speculum*

1. Cor. 13.
12.

eulum in anigmate, tunc autem, facie ad faciem. We now behold, and see God, by sayth, as in a glasse; but afterwards, we shall see him cleerely, and face to face. *1sta est meri um illa premium.* That cleere vision, (as sayth *Isychius*) is the reward; and the glory and blessednes for which we hope; this other obscure sight, is matter of merit to vs, wherby we must growe to obteyne that other.

But yet still, in fine, we must imitate those blessed spirits, to the best of our power; whilst we procure not to loose the sight of God, in the workes which we are doing. Iust so, as the holy Angells, who are sent downe to our succour, for our defence, and help; are, in such sort imployed vpon those ministeryes, as that yet withall, they neuer loose the sight of God. As the Angell Raphael said to Toby, *Videbar quidem vobiscum manducare, & bibere; sed ego cibo inuisibili, & potu, qui hominibus videri non potest, vtor.* I seemed indeed, to haue beene eating, and drinking with you; but I, the while, did serue my selfe of an inuisible meate, and of a kind of drinke, which cannot be discerned by

Tob. 12. 18.

Mat. 18.

10.

humaine eyes. They are euer sustenting themselves vpon God; *semper vident faciem patris mei, qui in calis est.* And so also, although we eate and drinke, and conuerse, and negotiate with me, and though it seeme, that we enter-
teyne, and imploy our selues therein, must yet procure, that, that be not our
foode, and entertaynement; but ano-
ther food and entertaynement, which
is inuisible, and which men discouer
not; and this is, *That we be euer beholding,
and louing God, and accomplishing his most
holy will.*

Psa. 15. 8.

Great was the accounte, and pra-
ctise which the *Saints*, and the ancient
Patriarches made, of going alwayes in
the Presence of God *Prouidebam Dominum
in conspectu meo semper; quoniam à dextris
est mihi, ne commouear.* The Royall Prophet
did not content himselfe, with prai-
sing God seauen tymes in the day; but
withall he procured to haue God al-
wayes present with him. And so con-
tinuall was this *Exercise*, with those
Saynts, that this was also their com-
mon phrase of speech, *Viuat Dominus, in
conspectu cuius sto.* Our Lord liueth, in
whole

3. Reg. 17.

whose presence I am.

The benefits, and profits are great, which flowe from our going continually in Gods Presence, whilst we consider that he is euer looking on vs; and therefore did the *Saynts* labour in it so much. This alone, sufficeth to make, that a man be very well ordered, and composed in all his actions. For tell me, what seruant is there, who will not carry himselfe exactly well, vnder the eye of his Lord? Who will not do that which he commaunds? or who will dare to offend him to his teeth? Or what theefe will presume to steale, whilst the Iudge hath an eye vpon his hands?

4. Reg. 3.
14.

Now therefore, since God is *sa euer* looking vpon vs, and since he is our Iudge, and since he is *Omnipotent*, and can commaund that the earth may open and swallowe a man vp into Hell; Yea, and since he hath indeed done so sometymes, to such as durst offend him, what is he, that will dare to offend him any more? And so *S. Augustine* sayth: O Lord when I consider with attention, that thou art euer looking vpon me, and that

Note.

Aug. sol.
14.

that thou art watching ouer me, night and day; and that, with so great care, as if there were neither in heauen, nor earth, any other creature for thee to gouerne; but me alone; When I consider well, that all my deeds, desires, and thoughts, lye open and cleere before thee, I am all fulfilled with feare, and ouerwhelmed with shame. Without doubt, we are cast into a very streight obligation, of liuing with great rectitude, & iustice, by the consideration of our doing all things, vnder the eye of that Iudge, who seeth all things, and from whome, nothing is able to hide it selfe. If in this world, the presence of a graue, and qualifeyed person, will keep vs in order, what will not the Presence of God be able to do?

Ezech. 32.
5,

S. Hierome, vpon that place, where God said to Hierusalem, by the Prophet Ezechiel, *Meiq; oblita es*, Thou hast forgotten me, sayth thus; *Memoria enim Dei, excludit cuncta flagitia*. The memory of God dismisseth, and dischargeth all sinne. The same also doth S. Ambrose say. And elswhere S. Hierome sayth againe. *Certe quando peccamus, si cogitaremus Deum videre, & esse presentem, numquam*

quam quod ei displiceret faceremus. The memory of God and the watching still in his Presence, is a meanes of so great efficacy, that if we did but consider that God is present, and doth behold vs, we would neuer aduenture to do that thing, which might displease him. This alone, sufficed to make that sinfull woman *Thais*, giue over her bad life, and betake herselfe to a course of pennance, in the wildernes. Holy *Iob* said thus: *Nonne ipse considerat vias tuas, & cunctos gressus meos dinumerat?* *Iob. 31. 4.* God stands beholding me, and as a true ey-witnes counts the paces which I make; and who then is that man, who will presume to sinne, or to do any thing amisse?

On the other side, all the disorder, and perdition of the wicked, doth proceed from their not considering, that God is *Present*, & beholdeth them; according to that which the *holy Scripture* doth so often repeate, in the person of wicked men: *Et dixisti, non est qui videat me. Et non videbit nouissima nostra.* *Isa. 47. 10. Jerem. 12. 4.* And so did *S. Hierome* note it, vpon the seauenth Chapter of *Ezechiel*; where *Hierome,*
the

the Prophet, reproouing Ierusalem for the many vices, and sinnes, which it was subiect to, growes to say, *That the cause of them all, was for that, that City had forgotten God.* And he assigneth also the same cause, whē he interpreteth many other places of scripture. For as a horse without a bridle, and a ship without a sterne runs vpon precipices, and rockes; so if you take this bridle, out of the mouth of man, he runs headlong after his owne inordinate appetites, and passions. *Non est Deus in conspectu eius, inquinata sunt via illius in omni tempore,* sayth the Prophet David. He carrieth not God before his eyes, he considereth him not, as present before him, and therefore are his ways (which are his workes) all defiled still, with sinnes.

Psa. 9.26.

Note.

The remedy, which the blessed S. Basil giues, in many places of his workes, against all temptations, and troubles, and for all the occasions and necessities, which may present themselves, is the *Presence of God.* And therefore, if thou desire, a ready, and compendious way, for the obteyning of perfe-

perfection, and which may conteyne,
and lock vp, in it selfe, the force & effi-
cacy of all other meanes, this is that.

And for such, did God giue it thus to *Gen. 17. 1.*

Abraham; Ambula coram me, & esto perfe-

ctus; Walke before me, & thou shalt be

perfect. The holy Scripture doth

here, (as in many other places) take the

Imperative, for the Future, to expresse

home, the infallibility of the successe.

It is so certaine, that thou shalt be perfect, if

alwayes thou wilt goe beholding of God, and

considering that he is ever beholding thee; that

even, from this instant, thou maist account,

that thou shalt be perfect. For iust, as the

Stars do, from the aspect of the Sunne

with is present to them, draw light,

wherby they are resplendent, both

within, and without their owne bo-

dies; and do also get other vertues,

wherby they make influence vpon the

earth; so do iust, and vertuous men

(who are as so many stars in the Church

of God) from the sight of God, and by

considering him ever present, and by

conuerting their thoughts and desires

to him, draw light, wherby in their

interior, (which God sees) they shine

with

with reall, & solide vertues; & in their
exteriour, (which men see) they shine
with all innocency, and decency; and
they draw strength, and force from
thence, for the edification, and profit of
others.

Note.

There is nothing in the whole
world, which doth so properly de-
clare the necessity that we haue, of
continuing euer in the *Presence* of God,
as this which followes. Behould the
dependance, which the *Moone* hath v-
pon the *Sun*; & the necessity, to which
it is subiect, of being euer in presence
of it. The *Moone*, of it selfe, hath no cla-
rity, but receiues it all from the *Sunne*,
according to the proportion of the as-
pect, which it hath from thence. And
it worketh vpon inferiour bodyes, ac-
cording to the rate of clarity, which it
receaues from the *Sunne*; and so do the
effects therof, increase or faile, ac-
cording to the *full*, or *wayning* of the same
light. And when any thing doth
place it selfe aboue the *Moone*, which
may deprive it of the sight, & view of
the *Sunne*, at that instant, is the lustre
and clarity therof *eclipsed*; & there-
with

withall, a great part also failes, of the efficacy, which it had to worke, by meanes of the Sunne. Now in the selfe same manner, doth it passe betweene the soule, and God, who is the true Sunne of the soule.

For this cause it is, that the Saynts, do so earnestly recommend this Exercise to vs. S. Ambrose, and S. Bernard discoursing of the continuance, & perseverance which we are to vse herein, say thus; *Sicut nullum est momentum quo homo non utatur, vel fruatur Dei bonitate & misericordia; sic nullum debet esse momentum, quo eam presentem non habeat in memoria.* *Amb. lib. de dignitate con.*

As there is no pointe, or moment of tyme, wherein man enioyeth not the goodnesse and mercy of God; so ought there not to be any pointe, or moment of tyme, wherein he ought not to haue God present to him, in his memory. And S. Bernard sayth els where. *In omni actu, vel cogitatu suo, sibi Deum adesse memoretur; & omne tempus, quo de ipso non cogitat, perdidisse se computei.* A Religious man, must procure, in all his thoughts, and in all his deeds, to remember that he hath God present with

with him; and all thattyme, wherein he thinketh not of God, he is to hold for lost. God doth neuer forget vs; & it is but reason, that we procure to be neuer vnmindfull of him.

Aug. Psa. 31.8. *Firmabo super te oculos meos, sayth: Non a-*

te auferam oculos meos, quia & tu non au-
fers a me oculos tuos. I will not, O Lord,
withdraw myne eyes from thee, be-
cause thou dost not withdraw thine
eyes from me. Continually, will I
lodge them fixed, & firme vpon thee,

Pf. 14. 15.

as thy Prophet did, who said: *Oculi mei*
semper ad Dominum; Mine eyes are euer
vpon our Lord. S. Gregory Nazianzen
sayth: *Nontam saepe respirare, quam Dei*
meminisse debemus; As often ought we
to remember God, yea and more of-
ten, then we fetch our breath. For as
we haue need of respiration, for the
refreshing of our harts, and for the
tempering of our naturall heat; so are
we in continuall necessity, of resor-
ting to God, by Prayer, for the re-
straint of that inordinate heate of
concupiscence, which is mouing and
intising vs to sinne.

Gregor.
Naz. in
ora. Theo-
logica.

CHAP. II.

Wherein consisteth the Exercise, or Practise
of going alwayes, in the Presence of
God.

TO the end that we may serue our
selues the better, of this exercise,
or practise, it wilbe necessary to de-
clare wherein it consists. It consisteth Note]
in two Acts; the one is, of the *Vnder-
standing*, the other is of the *Will*. The Tract. 2^o
first Act, is of the *Vnderstanding*. For this cap. 7.
is euer requisite and presupposed, for
the performing, of any act of the *Will*,
as we are taught by *Philosophy*. The
first thing therefore, is to be, to consider
with the *Vnderstanding*, That God is both
here, & euery where els. That he filleth the
whole world, and that he is all, in all in euery
parte, and in euery creature, how small soe-
uer it may be.

Of this, an Act is to be made, be-
cause this is a certayne Truth, which A8. 17^o
Fayth propoundeth, to be belieued by 17.
vs. *Non enim longaeſt ab vnaquaq; noſtrum,
in ipſo enim vivimus, mouemur, & ſumus;*
S ſayth

sayth the Apottle S. Paul. You are not to imagine, or fany God, as one who were farre from you; or as if he were *without* you; for he is *within* you.

Confess. I. S. Augustine confesseth thus, I sought that
 20, 6. 27. *without me, O Lord, which yet was within me.* Within you is God; and more present, and more intrinsically, & more intimately is God in me, then my selfe. *In him we liue, and moue, and haue our being.* He it is, who giueth *Life*, to all that which *liues*; and he, who giueth *strength* to all which hath any *strength*; and he who giues *being*, to all that which *is*. And if he were not present, susteyning all things, they all would leaue to be, and returne to their *nothing*. Consider therefore, that thou art all, full of God; inuironed & compassed in with God, and as it were swimming in God. *Pleni sunt cali & terra gloria tua*, are very good wordes to this purpose: *The heauens, and the earth, are full of thy glory.*

Note.

Some, to help themselues, more in this, do consider all the world to be full of God, as indeed it is; and they imagine themselues, to be in the midst of this infinite sea of God; circled, & hemmed

hemmed in by him, in such sort, as a sponge, in the midst of the sea might be, all bathed, and full of water, and besides compassed in, and enclosed by water, on all sides. This comparison is not ill, for the rate of our weak understanding. But yet it falleth short, & reacheth not, by a great deale, to declare that, wherof we are speaking. For that *Sponge*, in the midst of the *Sea*, if it mount vpwards, it is at an end, aboue; if it descend downeward, it findes an end, below; and it meets with a *stay*, if it go eyther on the one side, or the other; but in God, thou shalt find nothing, of all this. *Si ascendero in caelum, tu illic es; si descendero in infernum ades; si sumpsero pennas meas diliculo, & habitauero in extremis maris, etenim manus tua deducet me, & tenebit me dextera tua.* If I mount vp to heaven, thou art there O Lord; if I descend downe to hell, thou art also there; if I take wings, and passe to the extreme sides of the sea, thither will thy hand carry me, and there thy right hand will hold me. There is no end, or terme in God, because he is infinite and immense. Besides, in fine,

since the *Sponge* we spake of, is a *body*, it cannot be wholly penetrated, by the *water*; which is another *Body*; whereas we, are in all, and through all, penetrated by Almighty God, who is *pure spirit*. But yet neuertheles, these comparisons, and the like (how short soeuer they fall, of expressing the thing,) are good, and do giue greate helpe, for the vnderstanding in some sort, of the infinite immensenesse of

Epist. 57.
ad Dardanum. c. l.
7. Confess.
cap. 5.

God, and how he is present, & most intimately in vs, and in all things. And therefore, *S. Augustine* bringeth these comparisons.

But yet, we are to obserue in the performance of this *Exercise of the Presence of God*, that there is no necessity, to forme any conceit, with the *imagination*, or any *representation* at all, of God; feigning that he is here, at our side, or in any other determinate place; or that he is in this, or the other *forme*. There are some, who imagine eyther before themselves, or on the one side that *Christ Iesus* our redeemer, is with the, and that he goes with them; and isauer looking vpon what they do, and

in this manner, they euer go in the Presence of God. Of these, some imagine, that they haue *Christ crucified* before them; others, that he is tyed to the Pillar; others, that he is sweating drops of bloud in his Prayer of the Garden; others, in some other part of his *Passion*; or els in some cheerefull *mystery* of his most holy life; euery one, according to his inclination, and deuotion. Or els, some one tyme they imagine him in some one fashion, & at another tyme, in some other.

And although this be very profitable, for such as know how to do it wel; yet (ordinarily speaking) it is not that, which is best for vs. For all these formes, and imaginations of corporall things, do toyle and weary men; and many tymes, do much trouble their heads. A *Saint Bernard*, or a *Saint Bonaventure*, without doubt, knew better how to do this, then we; and they found much facility, and ease in it; and so they would be able to go into those holes, of the wounds of *Christ our Lord*, and into his holy side; and there, would they find their rest, their refuge,

Note.

and their safe retrayt; esteeming themselves to heare those words of the *spouse* in the *Canticles*, spoken to themselves: *Surge amica mea, speciosa mea, & veni; columba mea in foraminibus petra, in cauerna maceria.* At other tymes, they would imagine the foote of the *Crosse*, to be fastned and rooted in their *harts*, and that they, the while, were receiuing by their mouth, with extreme sweetnes, those drops of *bloud*, which ran, and streamed from those fountaines, of the *Sauour of the world*. *Haurietis aquas in gaudio, de fontibus Saluatoris.* Those *Saints* I say, did very well, in doing thus, and they were happy in it; but if you will be going on, all day, in these considerations, and with this kind of *Presence of God*; perhaps, that for one day, or moneth, which you may passe after this fashion, you will loose your *Prayer* for a whole yeare. For it may cost you, the breaking of your braynes.

Note.

We may see how great reason there is, why we should be carefull, in giuing this lesson of caution, since cuen for making a kind of *structure* or *composition of place*, (which is one of the *Preambles*

bles, or Preludes of Prayer, wherby we are wont to make that matter present to vs, wherof we are to meditate, imagyning that the matter doth really passe before vs there) they who treat of Prayer, are carefull to aduertise vs, that we do not, with an attention too much bent, fix our imagination vpon the *figure*, or *representation* of those *corporall things*, wherof we meane to thinke, for the danger, which there is to breake our braynes; and for other inconueniēces, of *illusions*, which grow sometymes out of this roote. If therefore, for the making of a *Preamble*, or *Prelude* of Prayer, (which vseth to be passed ouer, so very soone, and the man, being at that tyme, in quietnes, and at good leasure, without having any other thing to possesse his mind,) there be need of so much circumspection, and caution; what will there be, for one who hath a mind to conserue this kind of *composition*, for the whole day, and in the midst of all his other businesse?

But now, this other *Presence of God*, wherof we treat, excludes all these

Note.

imaginations, & indeed is very far from them all. For now we treat, of a *Presence of God, as God*. And first, we need not feigne to our selues, that he is here; but we must beleue it, for so he is indeed. *Christ our Lord*, as man, is in *heauen*, and in the *B. Sacrament of the Altar*; but he is not euery where. And therefore, when we imagine, *Christ our Lord*, as man, to be present with vs, it is an *imagination*, and a thing which we feigne to our selues. But now, as *God*, he is *present* heer; and he is within me, and he is in all places, & he fills them all. *Spiritus Domini repleuit orbem terrarum*. We haue no cause, in this case, to feigne, that which is not; but to actuate our minds in the firme, & frequent beliefe, of that which is.

84p. 1. 7.

Secondly, the humanity of *Christ our Lord*, may be fancied, and figured by the *imagination*, because he hath a body, and a figure; but *God, as God*, cannot be *imagined*, or figured, as he is, because he hath no *body*, nor *figure*, but is a *pure spirit*. Nay we cannot so much as imagine an *Angell*, no nor our *owne soule*, as indeed it is, because it is a *spirit*; and

and how much lesse then, shall we be able to imagine, or frame a conceit of, how God is.

But how then, are we to consider, that God as God, is still present with vs? I say there is no more to be done, but only to produce an act of *Fayth*, supposing already, that God is present there; since our *Fayth* tells vs so, without labouring to know how, or in what fashion that is; as *S. Paul* affirms, that *Moyes* did. *Qui inuisibilem, tanquam videns, sustinuit.* He considered God, who is inuisible, and had him present still, as if he had seene him. But yet so, as that he would not strine to know, or imagine, how that was; but, as when a mā is speaking with some friend of his, by night, without reflecting how that is, and not considering it; but only reioycing, and delighting in the conuersation and presence of his friend, who he knowes is present, with him there. In this sort, are we to consider God present with vs. It is inough that we know, our friend is there, that we may enioy him. Do not dwell vpon thinking, how that is. You will not
light

Note;

light vpon it; for it is yet, by night, for vs. Do but stay till it be light, and when the morning of the other life appeares; he will then be discouered, and we shalbe able to see him cleerely, as he is. *Cum apparauerit, similes ei erimus, quoniam videbimus eum sicuti est.* For this, did God appeare to *Moyse*, in obscurity, and in a cloud; that you may not looke to see him, but only belieue him to be present.

All this which we haue saide, belongs to the first act of *Vnderstanding*, which must be presupposed. But it must be considered also heere, that the chiefe part of this *Exercise*, doth not consist in this. For not only is the *Vnderstanding* to imploy it selfe, in behoulding God present; but a man must also imploy the *Will*; by aspiring to God, and by louing him, and by vniting himselfe to him. And in these acts of the *Will*, this *Exercise* doth principally consist, whereof we shall treat, in the next Chapter.

CHAP. III.

Of the acts of the Will, wherein this Exercise doth principally consist; and how we are to imploy our selues therein.

SAINTE Bonauenture, in his *Mysticall Theology* sayth, that the *Acts* of the *Will*, wherewith we must lift vp our selues to God, in this holy *Exercise*, are certayne ardent desires of the hart, wherby the soule doth thirst, to be vnited with God, in perfect loue. Certayne inflamed affections, they are; certayne sighes, which breake out of the very bowells of the soule, wherewith it calls vpon God. Certayne pious, and amorous springings of the will, wherewith, as with certayne spirituall wings, she reacheth, & stretcheth her selfe vpward; and goes approaching, and vniting herselfe, more and more, with God. These desires, these vehement, and enflamed affections of the hart, the Saints do call *Aspirations*. Because by them, the soule raiseth herselfe vp to God, which signifyeth the same, with *aspiring* towards

Note:

wards him. *S. Bonauenture* also sayth, they are therfore called *Aspirations*, because, as by respiring we do, without deliberation, draw our breath, & that Interior aire of our body; so do we also with great agility, and sometymes without any deliberation at all, (or in effect without any) drawe out these inflamed desires, from the most internal part of our soule.

These *Aspirations*, and desires, a man declares by certayne *Prayers*, which are short, and frequent, and they are called *iaculatory*, *Raptim iaculatas*, sayth *S. Augustine*. Because they are as arrowes, or fiery darts, which spring from the hart, and at an instant, they are shot of, and sent vp to God. Those old *Monkes*, according to the relation of *Cassian*, did much vse these *Prayers*. *Breues quidem, sed creberrima*. And they esteemed, and made great account therof: Partely, because they were short, and did not weary the brayne; and partly, because they were made with seruour, and with an erected spirit, and at an instant they are sent into the *high Presence of Almighty God*, in such sort, as that the diuell

uell hath no tyme to trouble him, that makes them; nor to cast any impediment into his hart. *S. Augustine* deliveth certaine words which are worthy of Consideration, with such, as are in Exercise of Prayer. *Ne illa vigilans, erecta intentio, qua tamen necessaria est oranti, per productiones moras habetur.* Least that vigilant, and sharpe attention, (which yet is needfull for him that meanes to pray, with dew respect, and reuerence) go not lessing, or loosing it selfe, as it hapneth sometymes, in long prayer. With these *iaculatory* Prayers therfore, did those holy Monkes, go euer on in this exercise, lifting vp their harts, very frequently to God, and treating, and conuersing with him.

This way, of going in the Presence of God, is (generally speaking) more fit for vs, more easy, and more profitable. It will therfore be necessary, to proceed in declaring the vse, and practise of this Exercise. *Cassian* placeth it, in this verse, which the Church repeateth at euery hower, of her Diuine Office. *Deus in adiutorium meum intende Domine ad adiuuandum me festina.* Art thou entering
into

Aug. ep. ad Proba. Chris. hom,

79.

Abbas Isaac. collat. 10. cap. 10.

Cass. collat. 10. cap. 10.

in to any busines, wherein there may be difficulty, or danger? Desire thus of God, that he will helpe thee well out of it, *O Lord be carefull to succour me: O Lord be not slacke to giue me help.* We are in need of the fauour of God, for all things; and so are we, euer to be desiring his assistance. And *Cassian* sayth, that this verse, is excellent, and highly to the purpose; for declaring all the affects of our mind, in whatsoeuer state, and in whatsoeuer occasion, or accident, we may find our selues. Because hereby we inuoke the aide of God; Heerby we humble our selues, and we acknowledge our necessity and misery; Heerby we raise our selues, and we confide to be heard, and fauoured by Almighty God. Hereby we kindle our selues, in the loue of our Lord, who is our protection and refuge. Against all the combats, and temptations, which may present themselves, you haue heere, a most strong buckler, an impenetrable coate-armour, and an inexpugnable wall. And therefore you are still to be carrying it, both in your mouth, and in your hart; and this is to be

Note.

be your constant, & continuall Prayer;
and your way of going still, in the Pre-
sence of God.

S. Basil, placeth the practise of this
Exercise, in that, at all tymes, we take
occasion to remember God. Art thou
eating? giue thanks to God. Dost thou
cloth thy selfe? giue thanks to God.
Art thou going to take the aire, or into
thy Garden? blesse thou God, who
made it. Dost thou looke vp to hea-
uen? dost thou looke towards the *Sun-
ne*? then do thou praise the Creatour of
all things. When thou goest to sleepe,
and whensoever thou dost wake, liste
vp thy hart to God. Note

Now forasmuch, as in spirituall lif,
there are three wayes, *The Purgatiue
way*, which belongeth to *beginners*; the
Illuminative way, which belongeth to
such as are *Proficient*; & the *Vnitue way*,
which belongeth to such as are in
some degree of *perfection*; there are spi-
rituall directours, who assigne three
kinds of *Aspirations*, or *Iaculatory Prayers*.
Some, which are addrested towards
the obteyning of pardon for sinne, and
towards the purging of the soule from
vice,

vice, and terrene affections, which belong to the *Purgative way*. Others, which are addrested towards the obteyning of *vertues*, and ouercomming temptations, and vndertaking of difficultyes, and troubles, for the exercise of piety; which belong to the *Illuminative way*. And others, which addresse vs, towards the obteyning of an *Vnion* of the soule with God, by the bond of perfect loue; and these, belong to the *Unitiue way*. And this they ordayne, to the end that euery one, may imploy himselfe in that *exercise*, which is most agreable, and fit for his owne disposition, and state.

Note .

But yet know this the while; that how perfect soeuer a man be, he may safely exercise himselfe in sorrow for his sinnes, and in desiring pardon of God for them, and begging grace that he may neuer offend him, and this wilbe a very good Exercise of his mind, and very acceptable to God. And both he, and that other man, who is still procuring but to *purge* his soule from vice, and inordinate affections; & he also, who laboureth to obteyne *Ver-*

we, may also exercise himselfe in acts of the Love of God, to make that other exercise, which he is chiefly about, more easy and sweete. Therefore all men may imploy themselves, sometymes, in this purgative exercise, by making such Acts as these: O Lord, that I had neuer offended thee. Do not permit, O my Lord, that ever I may offend thee any more. Let me dye as much as thou wilt, but neuer let me sinne against thee. Let it please thy diuine maiesty, that I may rather die a thousand deaths, then ever commit one mortall sinne.

At other tymes, one may raise his hart to God, by giuing him thanks for all his benefits, both generall and particuler, which he hath receiued; or els by begging the gifte of some vertue; sometymes profound humility; at other tymes perfect Obedience; at other tymes, Patience; at others, Charity.

Agayne, at other tymes, a man may raise his mind to God, by acts of loue, and conformity to his most holy will, saying this, or the like. *Dilectus meus mihi, & ego illi. Non mea voluntas, sed tua fiat. Quid enim mihi est in calo, & à te quid volui super terram?* These, and such others,

Cant. 2. 14

Luc. 22

42.

Psa. 72. 25

Note.

thers, are very good aspirations, and *iaculatoꝝ Prayers*; wherby a man may go alwayes, in this *exercise* of the *Presence* of God. And they vse to be the best, and most efficacious, which the hart, being moued by Almighty God, doth conceaue within it selfe; although it be not done, in words, so well composed and ordered, as those which we haue heere set downe.

Note.

And there is also, no necessity at all, that these *iaculatoꝝ*, should be many, in number. For one alone, being very often repeated, and with great ardour of mind, may suffice a man for the going in this *exercise* many dayes, yea and euen all his life. If you finde your selfe well, with alwayes saying those words of the Apostle, *O Lord what wilt thou haue me do?* Or those other of the Spouse, *My beloued to me, and I to him:* Or els those words of the Prophet, *What haue I to desire O Lord, in heauen, or in earth, but only thee?* you haue need of no more; deteyne your selfe here, and entertayne your selfe herein; and let this be your continuall *Exercise*, and your going in the *Presence* of God.

CHAP. IV.

The practise of this Exercise is further declared, and heere a way is laid downe, of going in the Presence of God, very easy, very profitable, and of much Perfection.

AMONGST other Aspirations, and Iaculatory Prayers, which we may vse; that one, is a very principall one, and very much to purpose, for the practise of this Exercise, which is taught 1. Cor. 10. vs. by the Apostle Saint Paul, in his first Epistle to the Corinthians. *Sive manducatis, sive bibitis, sive aliud quid facitis, omnia ad gloriam Dei facite.* Whether you eate or drinke, or whatsoeuer els you do, let all be done to Gods glory. Procure, in all things that you do, or at least the most frequently that you can, to lift vp your hart to God, saying; For thee O Lord, do I this. To content thee, and to please thee. Because thou wilt haue it so; Thy will, O my Lord, is mine; Thy contentment is mine; I haue no other will, nor no other not-will, but that only, which thou wilt, and that which thou wilt not. This is all my delight, all my

Notes

contentment, all my joy, the accomplishment of thy will, to please thee; and there is no other thing but this, for which I care; nor which I can desire; nor which is worth, so much, as the looking on, eyther in heauen, or in earth.

This is a good way, of going all-ways in the Presence of God, and very easy, and very profitable, and of much perfection. For it is to go, in a continuall exercise of the loue of God. And

Tract. 3. because I haue treated hereof else
cap. 8. & where, I will only add in this place,
Tract. 8. that this is one of the best, and most
cap. 4. profitable wayes of going euer in

Prayer, of all the wayes that can be thought. For it seemes, that there wanted no other thing, to extoll and canonize this Exercise, but only to say, that by it, we shalbe in that continuall prayer, which Christ our Lord demaunds of vs, in the holy Gospell. *Opor-*

Luc. 18. 1. *ut semper orare, & non deficere.* For what better Prayer, can there be, then that one should be euer desiring, the greatest honor, and glory of God, and to be euer conforming himselfe, to Gods will Not hauing any other, eyther will, or not-will, but that which God will,

Will, and willeth not; and that all his contentment, and ioy, is the contentment, and good pleasure, of our Lord God.

Therefore sayth a learned Doctour, and with great reason, that he who shall perseuere with care, in those affects, and interiour desires, shall reape so abundant fruite thereby, that in short tyme, he will feeble his hart, all conuer- ted, and changed; and will find therein, a particuier auersion frō the world; and a singuler affection to Almighty God. This is to begin already, to be a kind of Citizen of heauen, and a standing seruant, in the house of God. *Iam non estis hospites, & aduena, sed estis ciues Sanctorum, & domestici Dei.* These are those Courtiers, whome S. Iohn saw in the Apocalyps, who carried the name of God, written in their foreheads, which is the continuall memory, and Presence of God. *Et videbunt faciem eius, & nomen eius in frontibus eorum.* For their conuersation, and discourse, is not now, on earth, but in heauen. *Nostra autem conuersatio in calis est. Non contemplantibus nobis, ea que videntur, sed ea que non videntur:*

*Dionis. Ri-
chel. l. 1. de
contempl. 1.
cap. 25.*

Eph. 2. 9.

Apoc. 12.

4.

Philip. 3.

1. Cor. 4.

13.

que enim videntur temporalia sunt, quæ autem non videntur, æterna.

Note.

It is further to be considered in this Exercise, that when we produce these Acts saying: For thee O Lord, do I this; For thy loue; Because thou wilt haue it so, & the like; we are to do them, and say them, as one who speaks to God, already present; and not as one, who raiseth his hart, or his thought, to send it far off, or without himselfe. This aduise is of great importance in this Exercise. For this is properly, to go in the Presence of God, and this is that, which makes this Exercise, easy, and sweete, and which makes it moue, and profit more. Yea, euen in our other Prayers, when we meditate of Christ vpon the Crosse, or at the Pillar; they who treat of Prayer, giue counsaile, that we should not imagine, that to be at Ierusalem, and that it passed, a thousand, and so many hundred yeares agoe; for this wearyes more, and moues lesse: But we are to imagine it, as present, where we are; & that it passeth there before vs; and that we heare the strokes of the scourges, & the knocks of the hammers. And if we medi-

meditate the Exercise of death; they say that we are to imagine, that we are already vpon the point to dye, and giuen ouer by the *Physitians*; and with the *holy candle* in our hand. How much more reason then, shall it be, that in this Exercise of the Presence of God, we performe those acts, which we haue named, not as men, who speake with an absent person, and that far off from vs; but as men who speake with God present; since the very Exercise it selfe, requires it, and in reality of Truth, he is Present.

CHAP. V.

Of some differences, and aduantages, which there are, in this Exercise, of going in the Presence of God.

TO the end that we may the better see the perfection, and profit of this Exercise, and way of going in the Presence of God which we haue shewed; and to the end that it may be the more declared, we will touch some differences, and aduantages, which there

Note!

are therein. The first is this . In the other *Exercises* of the *Presence of God*, which some vse to propound ; all seemes to be but an *act* of the *Vnderstanding*, and all seemes to end in this, that they *imagine the Presence of God*.

But this *Exercise*, presupposeth, this *Act* of the *vnderstanding*, & of sayth, That *God is present*, and then it goes further on, and maketh *Acts* of the *Loue of God*; and in these, it doth principally consist. And this doth euidently appeare, to be better, and more profitable then the former. Iust so, as we said in the *Treatise of Prayer*, that we are not to dwell in the *acts* of the *Vnderstanding*, which is the *Meditation*, and *Consideration* of things; but in the *acts* of the *Will*, that is, in the *affects* and *desires* of vertue, and the *imitation* of *Christ our Lord*; and this is to be of the *fruite* of *Prayer*. And so heere, the chiefe and best, and most profitable part of this *Exercise*, consists in the *acts* of the *will*; and this is that, wherupon we must insist most.

Tract. 3.
c. 14.

Note.

The second benefit which followes vpon this *Exercise*, is that it is more sweet, and facill, then the rest. For to those

those others, is necessary discourse, and labour of the *vnderstanding*, and *imagination*, to represent *formes* before it; which is the thing, that vseth to weary, and to breake the braynes, and therefore it cannot last so longe. Whereas towards this *Exercise*, there is no neede of *discourse*, but of *affects*, and *acts* of the *will*, which are produced without difficulty. For although it be true, that there is some *act* of the *Vnderstanding*, euen there; yet that, is presupposed by *Fayth*, without wearying vs therby. And as when we adore the *B. Sacrament*, we presuppose by *Fayth*, that Christ our Lord is *present* there; and all our attention, and imployment is, in adoring, reuering, louing, and begging fauours of that Lord, whome we know to be *present*; so it is in this *Exercise*. And from hence also it is, that the same, being more facill, one may continue, and perseuere in it, longer tyme. For euen to sick persons, who are not capable of any other *Prayer*, we are wont to aduise, that they are often to lift vp their harts to God, with some *affects* & *acts* of the *Will*, because they may be produ-

produced with facility. And therefore, although there were no other aduantage belonging to this *Exercise*, but only, that one may continue, and perseuer in it, longer tyme, then in the rest; we should haue reason, to esteeme it much, and therefore how much more, are we to do it, hauing so many aduantages besides.

The third, and principall thinge, & that which we are to obserue very well, is : That the *Presence of God* is not only considered, to the end, that we may dwell in that; but to the end, that it may serue vs, for a meanes to do those other things well, which we are to performe. For if we should content our selues, with hauing an attention to the *presence of God*, and therby did neglect our workes themselves, and did performe them with faults; this would be no good *deuotion*, but an *illusion*. We are alwayes to make account, that although we carry one of our eyes towards his diuine Maiesty, we must place the other, vpon the worke it selfe; that we may performe it well, for the loue of him. And our seeing, that

we

we stand in the Presence of God, must be the meanes, to make vs do all that, which we are to do, the better, and with the more perfection. And this, is much better done by this *Exercise*, then by others. For in the performing of others, the *Vnderstanding* is much imployed, about those corporall figures, which a man hath a mynde to let before himselfe, or about those conceytes which he will drawe out of that, which he hath present to him; and whilst he will needs drawe this, or that good consideration from thence, many tymes he markes not well, what he is doing, and so he falls out to do it ill.

But this *Exercise*, since it busieth not the *Vnderstanding*, doth not hinder, any way, the good performance of the workes; but rather it doth greatly helpe, that they may be exactly done. For he is doing them, for the loue of God; and in the Presence of God, who lookes vpon him. And so he procures to do them, in such sort, and so well, as that they may be fit to appeare before the eyes of that diuine Maiesty; and that there

there may be nothing therein, which is vnworthy of his Presence. Concerning which, we spake else where, of another point, which sheweth another way of going in the Presence of God, which is very good and profitable, and recommended by the Saynts; and therefore we will forbear to repeat it heere.

CHAP. VI.

Certaine pious Considerations, of Gods Immensity, and of his Presence in all places, and in all things.

TO consider that God is so immense and great, as he filleth all his creatures with his infinite Greatnes, and is more inwardly present in all things, then they be in their owne Essence. And notwithstanding all this, he is not imprisoned heere in the world: and though there were many millions of worlds more, yet should he be still infinitely greater then they, in so much as it is impossible to fly from him, sith he is by his Essence, Presence, and

and power in all places; and all creatures be filled with his greatnes. This consideration should make vs more present to our selues in all our actions, both priuate, and publike, by representing to our selues, that Gods eyes be vpon vs; and making vnto our selues an Oratory in all places, sith he is euerywhere. We must excite in our selues affections of ioy, and of admiration, at so wonderfull a greatnes.

2. We must consider our selues, as liuing, and doing our actions in God, who enuironeth vs round, as doth the water of the Ocean compasse in the fish that swym, and liue therin. And this consideration, should keep vs from going and wandring out of our selues; seeing we haue God present within vs, as though we were his house; or by considering our selues enuironed without, & penetrated within by God, as though he were our owne, and belonging vnto vs.

3. To consider, how God sheweth himselfe in heaven to his Elect with vnuealed, and open face, working in them most glorious things:
and

and he giueth in some places on earth particular signes of his presence, as *Iacob* saw him on that mysticall ladder, whereof the Scriptures make mention. God also hath his abroad particularly in the Churches, and Oratories; and in a more excellent manner in the iust, with whome he abideth by his grace, and worketh strange and wonderfull thinges in them. But aboue all, he is with some great friends of his in this life, producing spiritually within them miraculous effects, as illustrations, discourses of the soule, reuelations of diuine mysteries, which be all signes, and testimonyes of his particular presence. All this ought to make vs the more attentiuē, and present to God, and our selues; and more composed both within, and without.

THE COLLOQVY.

O my soule, thou hast within thee all good things, how doest thou not enioy them? Within thee is thy soueraigne freind, and Father; reioyce to haue him with thee: ioynethee ioynedly with him, and giue vnto him thy whole hart.

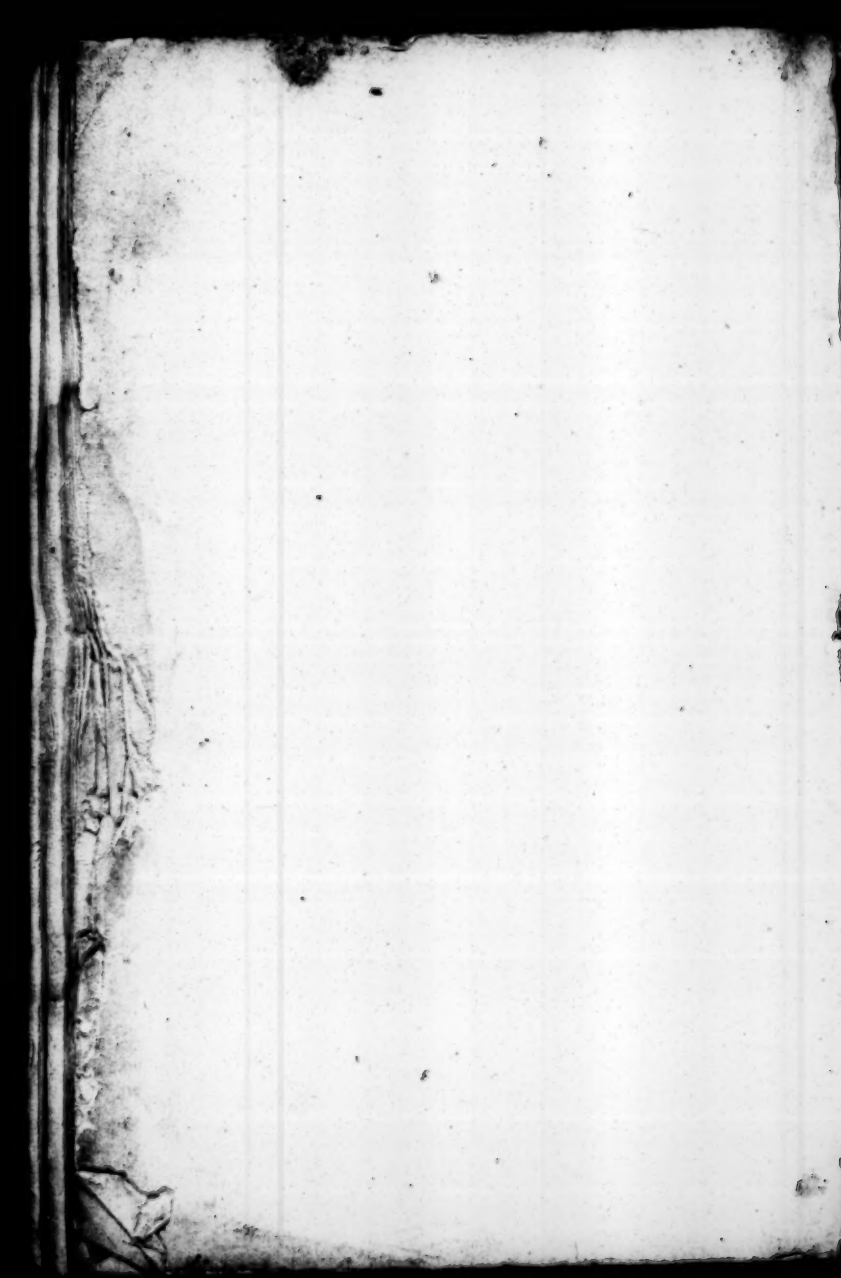
Of the Presence of God.

hart. If thou art poore, thou hast God with thee, who is rich in mercy, runne vnto him, that he may impart vnto thee of his riches. If thou art weake, and pusillanimous, thou hast God with thee, who is fortitude it selfe; and vnited with him, thou maist doe all things in vertue of him: wherfore then dost thou seeke without thee, with anxietie, helpe of the creatures, hauing within thee, the omnipotency of the Creator? O my Creator, my God, and my all things, perfect in me this strayte coniunctiō which thou hast with me, vniing thy selfe also with me, by the perfect vnion of grace, that I also may conioyne my selfe with thee, by the perfect vnion of charity. Amen.

F I N I S.









$$\begin{array}{r}
 3 - 17 - 5 \\
 2 - 05 - 0 \\
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